

The Inquirer.

A Religious, Political, and Literary Newspaper, and Record of Reberent Free Thought.

ESTABLISHED IN 1842.]

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The Inquirer.

ESTABLISHED 1842.

Editor:—W. G. TARRANT, B.A.

Editorial Contributors:

J. ESTLIN CARPENTER, M.A.	MARIAN PRITCHARD.
BROOKE HERFORD, D.D.	CHARLES ROPER, B.A.
LAWRENCE P. JACKS, M.A.	GEORGE ST. CLAIR, F.G.S.
GEORGE HERBERT PERRIS.	S. FLETCHER WILLIAMS.

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TOPICS AND EVENTS.

FREE CHURCH UNION—LIMITED.

THE recent meeting of the National Council of Evangelical Free Churches brought from some of the leading speakers further explanations of the ground for excluding Unitarians. These explanations have all along been expressed in such friendly terms that it might almost seem as if the last word had been spoken, and the subject finally closed. Yet this constant reiteration seems to indicate a certain uneasy consciousness of a position not altogether satisfactory. Indeed, it is well understood that some of the staunchest leaders of Non-conformity are by no means satisfied with it. They may feel the National Union so important that they accept the limitation of fellowship on which alone it seems possible. But, if so, they do this with reluctance, and some of them have declined to do it at all. What those who have set up this 'Evangelical' limitation seem to ignore is facts. They keep on saying that it is impossible for really orthodox believers and Unitarians to co-operate in religious life and work, when actually there is a good deal of such co-operation already going on in the United States. It would be just as easy and just as beneficial here.

MR. SCHWANN'S SUGGESTION.

OUR readers will remember that Mr. J. F. Schwann, the President of the British and Foreign Unitarian Association, made a suggestion at the last meeting of the Council in favour of a plan by which the services of the Rev. Stopford Brooke might be secured as special preacher in our churches and elsewhere. Mr. Schwann also urged the importance of endeavouring to reach the more cultured classes of the community by means of literature, and intimated that a subscription of £200 would be given to start a fund for carrying into effect such a scheme as he had in view. Since the Council met careful consideration has been given to the proposal, and at its last meeting the Executive Committee appointed a Special Committee, consisting of Mr. J. F. Schwann, Mr. F. Nettlefold, Mr. H. Chatfield Clarke, and the Rev. Dr. Herford to take the entire control of this project. We understand that a private appeal for funds has in a few days received a most liberal response; and the financial success of the experiment is amply assured. This prompt and practical welcome of his suggestion cannot but be gratifying to the President, and the project will effectively mark his year of office. We believe it is fraught with much benefit to our whole movement.

THE NEW TELEGRAPHY.

JOSEPH HENRY, in the year 1842, discovered that when he threw an electric spark, an inch long, on a wire circuit in a room at the top of his house, electrical action was instantly set up in another wire circuit in his cellar. Within the last few years, Mr. W. H. Preece, the able chief of the Electrical Department of the British Postal System, has been experimenting, with a view to telegraphing through the air where wires are not available. Last year the cable broke between the mainland and the Island of Mull; and, by setting up lines of wire opposite each other on the two coasts, he sent and received messages, though the distance is $4\frac{1}{2}$ miles. A current of electricity passing along a wire induces a current in another wire parallel to it, and this, of course, implies that the whole space between is filled or excited by electric waves. Now comes Signor Marconi, a young Italian, who uses simply a transmitter and receiver, instruments measuring 15 in. by 10 in. by 8 in. He generates waves in the ether, about 250 millions per second; and these, while invisible, like the Röntgen rays, have stronger penetrative power, and will go through everything. Marconi was sending waves through the air and getting signals at distances of about a mile, when he discovered that the wave went also to a receiver on the other side of a hill. He believes it went through the hill. Experimenting at the General

Post Office, he has sent and received waves through seven or eight walls, over a distance of 100 yards. Engineers from different departments of the Government are now supervising his work. Experiments have been made on Salisbury Plain, to show how a commander may communicate with his officers on the field; and again at Penarth, near Cardiff, to establish regular communication through the air from the shore to a lightship. It is anticipated that soon light-houses will be able to warn ships through a fog, the ship carrying a 'receiver.' Ships may be fitted with the apparatus, and then, as soon as they approach each other, the alarms will ring on each ship, and the direction of the other will be indicated by an index. The instrument might even be used to explode the powder magazine of an iron-clad approaching the shore; and this aspect of the matter is already receiving the attention of the Royal Engineers. Mr. H. J. W. Daur, whose interview with Signor Marconi is described in the *Strand Magazine*, remarks that the air is full of promises of miracles. Strange results appear to be coming, and coming comparatively soon. He does not conclude his interesting account without referring to the higher suggestions of the subject, and its bearing on the question of the transference of thought.

THE MOTHER OF JESUS.

THE Calendar connects the quarter day, as Lady Day, with the name of the Blessed Virgin Mary, whom our fellow Christians of the Romish Church call 'Our Lady' and the 'Mother of God.' One does not see why Protestant Christians, of Trinitarian persuasion, should offer any objection to these designations; for, if Jesus was God, it would seem to follow that the mother of Jesus was the mother of God. We can understand also that, when she came to be regarded in this light, legends of the marvellous would begin to be connected with her history, even as with the history of her son. When we look into Romanist books, we find an astonishing biography of Mary. It seems that her birth was pre-announced by an angel, who said: 'Thou shalt call her name Mary!' The precocious child walked and danced almost at once. She was scarcely four years old when she triumphed over the world; quitting her parents, she ran to the temple, where she was ministered unto by angels. Once when she went out to draw water, the archangel Gabriel spoke to her. In later life she wrought miracles. When she died her body was not allowed to see corruption, but, after resting in the tomb for three days, it was re-animated by the soul, and transported in a triumphal chariot to heaven. In heaven the Divine Father clothed her with the sun, put the moon beneath her feet, and crowned

her with a diadem of twelve stars. In the Romish Church, Mary is constantly addressed as Queen of Heaven; and in pictures and statues she is represented standing in the crescent moon. The fact is that Mary has inherited the characters of Isis, who, among the Egyptians, was mother of the sun-god Horus. In the Ghizeh Museum, near Cairo, among the objects of antiquity found in temples and tombs, are hundreds of small images of the mother and child. Isis appears in this guise of nurse to the divine child as early as six thousand years ago. In the early centuries of Christianity, seeing that the old veneration for Isis could not be eradicated, the priests prudently directed it into a new channel, and thus appropriated as a Christian possession the devotion which was expending itself wantonly on a heathen divinity. Perhaps the priests were justified; but, as to Mary, there are few women who figure in history of whom so much is said while so little is known.

NOTES AND NEWS.

THE week's Obituary includes the names of Lord Justice Kay; Mrs. R. W. Dale; Mr. Homersham Cox, mathematician; Professor Sylvester, mathematician; Mr. Berthold Tours, composer; Mr. Shiel Barry, actor; Rev. J. Ernest Clapham, Wesleyan.

In the calendar of the Hope-street Church, Liverpool, a protest is made against the decision of the National Triennial Conference Committee not to admit discussion on the question raised in connection with the Advisory Committees. We have also received an important letter on the subject which must be deferred till next week.

THE Rev. George Boros, of Kolozsvár, has been appointed by the Unitarian Consistory to represent the Hungarian Unitarians at the Triennial Conference at Sheffield. A member of the Consistory, Mr. E. Urmösy, and the son of Bishop Ferencz, will also be present. Mr. Boros hopes to arrive in London about the first of April.

WE used to be told that the Devil was a Unitarian; Mr. Hugh Price Hughes began his sermon before the Evangelical Council last week with the words, 'Nicodemus, a devout, high-minded Unitarian.' It is something to have arrived at Nicodemus; it is more that a good many Nicodemuses come to our churches by night, and some even come to stay. *Hinc ille lacrimæ.*

THE Rev. L. P. Jacks protested on Monday against over-pressure on the preachers, and suggested more frequent pulpit changes and exchanges. An American contemporary pleads earnestly for the protection of public men from being killed through the multitude of public engagements. We are afraid in each case there are few who will heed. The potential victims must protect themselves.

THE establishment of 'verbal inspiration' by Mr. Balfour and his majority relates at present only to the Bill for endowing the Church through the schools. Not a word of the Bill is to be altered, and sense is to be sacrificed to economy of time. The whole thing is a scandal, and the enforced silence of Sir John Gorst, the minister responsible for education, is perhaps the most scandalous part of it. That reprisals will be taken is most certain.

THE International Association of the Friends of Armenia, 3, Bridge-street, West-

minster, has just published the second of its series of Occasional Papers dealing with the situation in Asiatic Turkey. Prominence is given to the famine with which the province of Van is threatened, while the homes for orphans which are springing up everywhere likewise receive their share of attention. Specimens as well as all recent books, blue-books, maps, etc., may be obtained from Mr. Charles Hecht at the above address.

A GOOD many readers will be interested in this note from the New York correspondent of the *Christian Register*:—"Miss Beatrice Herford, daughter of Rev. Dr. Brooke Herford, has made a very strong and favorable impression on all those of the New York public who have been so fortunate as to hear her monologues. The newspaper critics have accepted her talented work with rapturous appreciation, while Mr. W. D. Howells says that her monologues paint a character with a delicate precision in the last degree satisfying."

CARDINAL VAUGHAN, replying to the Archbishops' manifesto on Anglican Orders, asks, 'Do the Anglican clergy claim the power to produce the actual living Jesus Christ by transubstantiation upon the altar?' If not, they are no true priests. The whole of his lengthy address hinges on this bit of sacerdotal magic. What a deplorable thing Christianity will look to the historian of the future who notices that the vast majority of Christians profess to believe that after the bread and wine are consecrated they pass 'into the very body of the Lord, who was born in Bethlehem, of the most pure Virgin.'

A LETTER, hitherto unpublished, written by S. T. Coleridge, July 17, 1820, to C. A. Tulk, Esq., M.P., is printed in full in the *New-Church Magazine* for March. It deals at some length with Coleridge's opinions on Swedenborg's theology, with which he is in considerable agreement substantially. The following sentences are memorable:—

The pseudo-Athanasian Creed I reject as of no authority in the first place, as intemperate in the next, then as most inconveniently worded, and, lastly, as at once superfluous and defective, tautologically superfluous in the point of the co-equality, and dangerously defective in that of the subordination. Altogether I apply to it in increased measure what Hilary says against Creeds in general, not sparing even the Nicene.

THE Birmingham *Argus* on Tuesday said:—

When that rather indiscreet representative of the Church militant, the Vicar of Stratford-on-Avon, was recently led to trouble the waters afresh with his allusions to the Unitarian teacher controversy, we refrained from any further comment on a subject with which the *Argus* had made the United Kingdom familiar, having some inkling of the cause of this irritable activity of the aggressive cleric. The fact of the matter was that the Unitarians were enlightening the heathen darkness into which Shakespeare's birthplace had gradually fallen with the lapse of centuries since the extinction of that bright, particular star. Mr. Street and Mr. Jackson, from the Midland Christian Union, were letting in the light. Stratford had been inundated with Unitarian literature, which is always argumentative and interesting, and has a distinct advantage over that usually in circulation at the Parish Church because of the marked absence of that commercial spirit to which Stratford has become too much accustomed where ecclesiastical publications are concerned.

Our contemporary gathered these facts from the highly satisfactory reports presented at the meeting of the Midland Christian Union last Monday, of which an account is given

in another column. Referring to the success of the lectures at Stratford, the *Argus* says:—

We hope the vicar will be able to possess himself in patience as he reads of these remarkable fruits of his gratuitous attack upon the Unitarianism of Miss Gold, that 'most eligible teacher' of whom the Stratford schools were deprived at his instance.

WE briefly noticed last week that the Rev. Charles Hargrove had published in the 'Mill Hill Pulpit' a sermon entitled 'Our Witness to Opponents.' The discourse is a plea to those who are persecuted to maintain Christian charity, to allow that the persecutor may have zeal for God, though it is 'not according to knowledge.' Incidentally Mr. Hargrove refers to a recent discussion, and proceeds:—Said a minister, at East Parade Chapel (see *Leeds Mercury*, January 28): 'It is either an ignorant or a malicious libel to charge Congregationalists with being Unitarians.' And, writes the *Christian World*, a paper which has itself an ill repute in orthodox circles: 'We are at a loss how to characterise this interchange of opinion between the Bishop and his interviewer. Mr. Blathwayt's statement about the Congregationalists is nothing less than an impertinence. If he knows anything about them, he must be aware that it is at the farthest remove from the fact. If, as is more probable, he knows nothing, his offence in this reckless description of a body of whom he is ignorant is not the less rank.' But what is this so rank offence? To have somewhat bluntly asserted that one body of Nonconformists is approaching another from which it was once far removed. Why, if the statement had been that Unitarians were becoming more Evangelical in their views, which of us would have been offended? We might deny that it was so, we might say that it was true of only some few among us; but who would have dreamt of resenting it as 'a libel,' 'an impertinence,' 'a rank offence'? If, indeed, there are any who might reasonably feel themselves libelled and offended, it is surely ourselves—we, with whom all connection is deemed contamination. But it is not our part to take offence or seek occasion of quarrel with our good brethren, zealous for orthodoxy, or for as much of it as they retain, and sincerely thinking themselves so to do God service—and really serving Him in other ways manifold.—We heartily endorse Mr. Hargrove's appeal to Unitarians still to maintain the large charity that should be theirs as the 'true Catholics of Christendom.' The sermon will be sent free to any applicant sending a half-penny stamp for postage to Mr. Chas. Stainer, 82, Ravenswood Terrace, Hyde Park, Leeds.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—'By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame.'—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—'JAMES EPPS & Co., Ltd., Homœopathic Chemists, London.' Also makers of Epps's Cocaine or Cocoa-Nib Extract: A thin beverage of full flavour, now with many beneficially taking the place of tea. Its active principle being a gentle nerve stimulant, supplies the needed energy without unduly exciting the system.

THE PULPIT.

JESUS OVERCOMING THE WORLD.*

BY ROBERT H. FULLER, M.A.

Behold the hour cometh—yea, is now come—that ye shall be scattered every man to his own, and shall leave me alone In the world ye shall have tribulation, but be of good cheer; I have overcome the world.—*John xvi. 32, 33.*

WHAT a pathetic scene! All the disciples' hopes dashed! Jesus alone! Where was that kingdom the coming glory of which had often lured them on? Had they learned its spiritual nature? Even so, where were the signs of it? Every man scattered to his own home. How could they face it, going back one by one?

It was rather more than two years since the Son of Joseph and Mary had left his home in the north country village, impelled by the promptings of his soul to struggle with the evils that oppressed the world and to open to it his visions of a Father.

There had been no haste in his action; he had waited till he was thirty years old—perhaps because his father's business required his help, or his mother's need of him was too great for him to go sooner. There are in his after utterances expressions which seem like traces of some struggle of this sort—a conflict between the demands of home duties and the impulsion to enter the larger work—until at last he had wrenched himself away. We can imagine the force of his father's and mother's needs to one so tender hearted. We are told that he dwelt at home subject to their authority. In doing so surely the young Prophet began to overcome the world. Though, as a son, the duty was beautiful to stay and succour the old home, yet he suffered in so doing, for as a child he had shown his desire to mingle with men in a wider life. In the life of Jesus we get no hints of the form which this struggle took between home and public duties. In the legend of Buddha we have a few fragments that let us into the kind of conflict the young Gautama underwent,—the commands of his father—we might almost say the manœuvres—now iron bands of repression, now the bindings of love and luxury. But, in spite of all restriction, we read the various ways in which the sighs of the world reached him, and the wrongdoings and the wrongs endured of men appealed to him. The very sighing of the wind became the sighs of the world. At night he would start in his sleep, crying out 'My world! my poor world!' until at last he broke through the bonds that held him back—in Eastern language, he mounted his enchanted horse, Kintoka, and rode away from all that men hold dear. It is not very difficult to see in this picture some suggestion of the home struggles of Jesus—the world ever calling him to its aid; the pain appealing to him; in dim vision the degradation of the Magdalenes calling him; the crouching women stoned, because of the tyranny of lust, appealing to him—a world that seemed fatherless urging him. Yet, all the while a son learning obedience, he was held back by his home duties. But at last the moment arrives when his life must be asserted; the enchanted horse mounted. He has, perhaps, worked until the home can be left without fear for the dear ones there; and now, at thirty years of age, the plunge is taken, the bench is left. Joseph, perhaps, and Mary sit alone. He has his

final struggle before going on his mission out among the wild surroundings of the desert. He forgets his food and drink. When the inward fight and forecast is over, the kind folk who give him bread to eat are to him God's very messengers. Henceforth, however much he loves his home, God's calls are no longer there. But, unlike Buddha, he cannot go alone; he goes back to the young fishermen, with whom we may be quite sure he has often talked, to the one or two young fellows in business whom he has impressed with his longings for the work of helping the world. Wonderful to say, they, too, one after another, leave their homes and come with him. What a wonderful venture it was. No sudden impulse. Working in his mind for years, and perhaps in theirs with him. How great and purposeful must have been his enthusiasm thus to have drawn with him this sturdy band bent on a mission of the scope of which they knew little or nothing.

And now for over two years they have borne with him the strain. What a two years to look back upon, now that he sees the powers of the Jewish Church are hemming him in, his death evidently resolved upon. With this thought deep in his mind he is taking leave of his dear friends. He tells them that he is sure of what is coming. He says in effect, 'The hour is very near when our little band will be broken up. Each of you will go back to his own home, Peter to his fishing, my brother John to his mother. Matthew to the receipt of custom, and I—I shall be alone. There is much trouble before you in the world to which you return. They will mock at you as having followed a mere adventurer, a mad enthusiast who has suffered death for his pains.' What can he say to cheer and strengthen them? He takes one swift glance back upon the scenes they have been through together, in which they have never seen him flinch. The scorn of Simon had not prevented his tender care for the harlot. He had faced the crowd of stoners who claimed the authority of Moses, and saved the woman from the legal penalty; he had resisted every attempt to make him a king. He had faced the Pharisees when they blamed his friends for a breach of their strict Sabbatarianism, and in spite of theologic dogma, had given expression to human supremacy over every religious rite and ceremony. He had stood to his work in spite of Herod's threats, to whom he had sent a message full of stoical humour. He had come to his final work in Jerusalem in spite of the hostile array of Chief Priest and Pharisee. What private temptations and struggles he called up in quick review, who shall tell? The writer to the Hebrews says his salvation was a matter of 'strong crying and tears.' But as he glances back over it all, he says to his disciples, 'As to this tribulation, this trouble which will roll over you, this strife that awaits you when you leave me—Be of good cheer! I have never flinched; through it all I have conquered!' What words could be stronger, what words give greater courage in the trials, the difficulties, the temptations, the loneliness that await them? 'I have overcome them.'

My friends, the hour is coming to every one of us, not far distant from some, when we must take leave of those who have journeyed with us. Oh to be able to say, even in a far-off following of Jesus, as we take our farewell glance over the past, in which we have striven, spite of all faltering and even failure, spite of days, nay years, of defeat—'In the tribulation and temptation

that await you, "Be of good cheer, I have overcome." What a message of valiant strength to leave—"I have overcome"! What friend, what son, what daughter, that hears it, but must gird themselves in spite of sorrow for daily battle. It is the one voice, coming from the great and good of the past, and from him who resisted to blood, striving against sin, it is ever in the ear. My friends, it is this that takes the sting out of the wrong in the world—its allurements, its lust, its vainglory, its gains—all conquered by the carpenter of Nazareth and by many another in his name.

DEGENERATION:

AN EXAMPLE OF 'NATURAL LAW IN THE SPIRITUAL WORLD.'

It is commonly assumed that the processes of evolution operate invariably to improve and elaborate the organisms subject to them; but it is recognised by naturalists that sometimes the very reverse may be the case. Natural selection may act in such a way upon a structure as either to preserve the balance and keep it as it has been, or to elaborate and improve it, or to bring about deterioration. This was shown by Professor E. Ray Lankester, at the Sheffield meeting of the British Association in 1879, and in his little volume on 'Degeneration,' published in 1880 in the *Nature Series*. Three years later Professor Henry Drummond published his book, 'Natural Law in the Spiritual World,' with a chapter headed 'Degeneration,' and referring to Professor Lankester's essay as a text. But, as might be expected, preachers had already anticipated him in pointing a moral from the subject. At the Church of the Saviour, in June, 1880, Mr. St. Clair preached a sermon on 'Degeneration, or Evolution downwards,' which contained the following passage:—

We know these creatures called barnacles, which cling to the bottom of ships and impede their motion through the water. They look a little like mussels, but are really related to the crab. They have no eyes, no legs of any use for walking, and they never move from the ship. The offspring of the barnacle are not fixed in that way, but swim about and enjoy freedom. They are not such blind and helpless creatures as their parents; but possess eyes and organs of touch, and legs which assist their movements. However, after swimming about for a time, they fix their head against a piece of wood and glue themselves down for life. The inducement seems to be that they can get enough food that way, and food is all they care about. The legs are used for bringing floating particles to the orifice which leads to the stomach; and an eminent naturalist has compared the animal to a man standing on his head and kicking food into his mouth. It is an easy way of living. But, observe, as soon as the creature does this, its eyes and organs of touch dwindle and decay! It has degenerated, and ranks lower in the scale of life. 'When creatures take to this parasitic kind of life, away go legs, jaws, eyes, and ears; and the active, highly-gifted crab or insect may become a mere bag, absorbing nourishment and laying eggs. Facts of this kind are numerous, and they are like parables which are lived and acted in our presence. They remind us that men and women may degenerate if they love delights and scorn laborious days. . . . Rome degenerated when she became possessed of the riches of the world and was able to kick food into her mouth. . . . Find no use for your faculties, and they will lose power. If you withdraw from friendship and co-operation, withdraw from societies and churches, isolate yourself and do no useful work, your soul will shrink. Read nothing and converse nothing, and your mind will fall back into ignorance. Sing not, pray not, worship not, and your soul at last will become small and incapable of religion.'

* Notes of Sermon preached at Braintree.

A BROAD CHURCHMAN ON THE
'ETHICS OF CONFORMITY.'

BY PROFESSOR CHARLES B. UPTON.

THE Rev. Hastings Rashdall, M.A., of Hertford College, Oxford, who is well known as a high authority in regard to the history of Universities, and also as an able writer on the theory of morals, opens the present number of the *International Journal of Ethics* with an elaborate article on the 'Ethics of Religious Conformity,' in which, with much casuistical skill and ingenuity, he endeavours to defend the very Broad Churchmen who continue to occupy the pulpits of the English Church from the severe strictures which were passed on their conduct by Professor H. Sidgwick in the number of the same journal for April last. Professor Sidgwick contended that those clergymen who remain in the English Church after they have given up belief in the miraculous element in the Bible, and especially in the story of the miraculous birth of Jesus, are, by their influence and example, imperilling the cause of truth and honesty. Mr. Rashdall, if we understand him correctly, argues that the only 'orthodox' belief which is really indispensable for the honest occupancy of a church living is that 'of the appearance in the world of a unique personality in whom is recognised the culmination of that self-revelation of God of which all history is the record'; or, as he elsewhere expresses it, 'The man who cannot accept the Divine Sonship of Christ in some real, distinctive, exceptional sense is (I should personally be disposed to think) too far out of sympathy with ordinary religious feeling to make his ministrations useful to the ordinary Church of England congregation, or to enable him to throw the expression of his own devotional feeling with any naturalness into the forms provided by the Church of England.'

As for that supposed tri-une society in the Godhead about which Principal Fairbairn, Dr. Forsyth, and Canon Gore appear to know so much, but of which the divine author of the Sermon on the Mount would seem to have been profoundly ignorant, Mr. Rashdall evidently thinks that the total rejection of this curious product of theological speculation is no disqualification for the Anglican ministry.

Indeed, the careful study of his very able and interesting article leaves on our mind the distinct impression that there is no perceptible difference between Mr. Rashdall's position in respect to Christianity and the position occupied by that more conservative section of the Unitarian body who see in the divinity of Jesus a unique and morally perfect self-revelation of the Father. From Mr. Rashdall's point of view there would appear to be no insuperable objection to the conscientious migration of all such Unitarian ministers into Church of England pulpits. Nay, it would seem that, in Mr. Rashdall's opinion, these Unitarians possess rather more than the minimum of orthodoxy which he regards as absolutely necessary for rightful ordination by an Anglican bishop; for many of these Unitarians accept without qualification most of the New Testament miracles, and especially the miracle of the resurrection of Jesus, whereas all that Mr. Rashdall appears to demand under this head from his Broad Churchman is that, in view of the unique personality of Jesus, he 'shall not object to the supposition that the normal control of the human will over the processes of physical nature may

likewise in his case have received a unique extension.' We venture, too, to think that many of those Unitarians to whom we refer would feel scruples about going so far as Mr. Rashdall does when he quotes at great length the 'most suggestive' words by Mr. Frederic Myers who, in his criticism of Renan, treats the resurrection and the other signs and wonders in the New Testament as no miracles at all, in the ordinary sense of the word, but simply as striking instances of the operation of 'laws which embrace and in a sense unite the seen and the unseen world'—which laws Mr. Myers and his coadjutors in the 'Psychical Research Society' are now busily engaged in investigating.

Mr. Rashdall's close proximity to this conservative phase of Unitarianism was exemplified a few months ago in an admirable sermon which he preached in the University Church at Oxford, the greater part of which was fittingly reprinted in the *Christian Life* from the pages of the *Oxford Magazine*.

THE NEW IDEA OF INCARNATION.

It is true, Mr. Rashdall is apparently wishful to protect Broad Churchmen from being supposed to be drifting in the direction of Unitarianism, for he says that 'the Christianity of the future will be something in its essence much more like the Christianity of Athanasius than the Christianity of Socinus.' But, surely, Mr. Rashdall can hardly be unaware that 'the Christianity of Socinus' is now practically defunct on both sides of the Atlantic; while, as regards Athanasianism, Mr. Rashdall's language shows plainly enough that he, in common with the leading living Unitarians, believes rather in the divinity than in the deity of Christ; and we can hardly doubt that he would be quite as little inclined as the Unitarians are to endorse the words of Athanasius that 'the Son's being in the Father is quite a different thing from our being in Him, and that we must never expect to be such as the Son is, and that the nature of the Word is not as ours.' (*Orations against the Arians*). This is a matter on which, we think, it is worth while briefly to dwell, for this implied misjudgment of the character of present Unitarianism is not confined to Mr. Rashdall. In point of fact, there are at present two quite distinct and powerful tendencies visibly operative in the so-called 'orthodox' churches. There is, on the one hand, the influence of the young High Church ecclesiastics represented in 'Lux Mundi,' who, proceeding on the erroneous supposition that Unitarianism necessarily involves the idea of an abstract and lonely God, attempt, by means of a tri-personal, or more strictly speaking a bi-personal conception of God (for the Third Person is a wholly superfluous and indeed quite embarrassing member of this imaginary trio), to resuscitate after a fashion the declining Trinitarian dogma. It is not surprising that this combination of old theology and new philosophy is exercising considerable temporary fascination over superficial thinkers; and those who are in the full stream of this tendency, such as the Rev. Leighton Pullan of St. John's College, Oxford, who has recently published an interesting volume of 'Lectures on Religion,' naturally endeavour to ignore altogether another very different and much more important tendency of present religious thought—a tendency which is daily gaining strength, both in the Church of England and among 'orthodox' Nonconformists, and which is constantly lessen-

ing the difference which separates them from what is highest and best in recent Unitarianism.

To the working of this tendency is no doubt to be, in large measure, ascribed the small numerical increase in the Unitarian body; for it is clear that in many churches, both in the pulpits and in the pews, a goodly number of thoughtful persons are silently gliding, by way of Sabellianism, into virtual Unitarianism; and this change proceeds so gradually and quietly that only now and then do the subjects of it feel it necessary to break from their existing religious surroundings. It is the indisposition or inability to recognise the existence of this tendency which causes such writers as the Rev. L. Pullan almost ludicrously to underestimate the breadth and importance of that 'downgrade' (?) movement towards Unitarianism to the reality of which the late C. H. Spurgeon was so keenly alive.

As we have already hinted, the tendency we refer to finds its ancient analogue, not so much in the Athanasian orthodoxy, as in the Sabellian heresy. For Churchmen of the mental calibre of Mr. Rashdall, Dr. Moberie, or Canon Wilberforce, that fanciful threefold construction of the inner life of the Eternal on which Canon Gore and his followers delight to expatiate is hardly likely to have any attraction; to them it inevitably presents itself either as sheer Tritheism, or else as unintelligible verbiage. These able theologians, as well as many Nonconformist divines, adopt the view, to which Canon Wilberforce gives eloquent expression (in a magnificent discourse printed in the *Christian World Pulpit* for June 10, 1896), that 'one of the finest conceivable definitions of the relationship between Jesus and God is that given by Spinoza when he says, "The Eternal Wisdom has manifested itself in all things, most of all in the human mind, but most transcendently in Jesus Christ."'

It is this form of the doctrine of the Incarnation, and not the Athanasian form (which represents the Incarnation of God in Jesus as totally different in kind from His Incarnation in other divine men), which is steadily progressing and taking definite shape in all the liberal religious literature of our time. As the writer of a very thoughtful article on 'The Future of Congregationalism,' in a recent number of the *New Age*, truly says:—'Actual, absolute Unitarianism there may not be, but undeniably there are many indications that the tendency is towards a Unitarian sentiment which, whilst recognising fully and joyfully the Divinity of Christ, yet cannot recognise his Deity.' This belief in the Incarnation of God in Humanity, and pre-eminently in Jesus of Nazareth—a doctrine of the Incarnation which is not so much a new doctrine as it is a new insight into the profound meaning of Christ's frequent reference to the Father within him—is asserting itself alike in churches which are nominally Trinitarian and in churches which are nominally Unitarian. It is not the exclusive product and property of either Unitarian thought or Trinitarian thought. It owes much to the providential victory of Athanasianism over Arianism; it is indebted also to that movement of German philosophical thought which the genius of Kant initiated; but it owes most of all to that clear spiritual insight and to that truly Protestant courage which has never been wholly wanting in the Christian Church, and in virtue of which heretics and mystics all through the centuries

have dared to proclaim that the living presence of God in the reason, the conscience, and the heart constitutes an ever-accessible and ultimate court of appeal, alike from the tyrannous dogmatism of Church Councils and from the sacramental pretensions of the priestly class. We have to apologise to our readers for this long digression from our main topic; it has been rendered necessary by the fact that Mr. Rashdall's remark about Socinus looks very like a misleading insinuation that the trend of the highest religious thought of the present time is certainly not at all towards a Unitarian view of the nature of the Godhead.

That the present direction of liberal theology is not altogether, or chiefly, in the Socinian direction may be freely admitted, but why Mr. Rashdall should have thought it necessary to bring into the discussion of the future of Christianity the now almost obsolete Christology of the Socini, it is not very easy to see. The present widespread disposition to reject the dogma of the Deity of Christ and to regard the character and teachings of Jesus as simply the supreme illustration of the Divinity of Man, *i.e.*, of the self-revelation of God in humanity, is arising spontaneously in many different quarters, and is the resultant of many separate but converging lines of thought and sentiment. In many cases this progressive movement in Christian theology is but very slightly affected by the influence of historical Unitarianism, and still less by that of Socinianism.

THE LIMITS OF CONFORMITY.

The feature which we find to be so interesting and important in Mr. Rashdall's article is the evidence it affords that he himself is apparently moving in the same current and rowing in the same boat which has carried such gifted ministers as the ex-Anglican, Mr. Stopford Brooke, and the ex-Catholic, Mr. W. E. Addis, beyond the limits of the creed-bound churches with which they were formerly associated; and the significant question which now lies before us, what are the grounds on which Mr. Rashdall justifies his own indisposition to follow their example? The main principle on which Mr. Rashdall rests his view of the ethics of religious conformity is thus expressed:—‘A preacher must always speak the truth—the whole truth as far as one goes—and nothing but the truth. But the extent to which a clergyman is bound to proclaim the whole of his beliefs must, I should contend, depend very largely upon circumstances of time and place.’ Now, what we feel to miss in Mr. Rashdall's defence of his position is a sufficiently distinct and emphatic enunciation of another not less important principle, *viz.*, that a clergyman is not only bound to say nothing which he believes to be untrue, but that he is also equally bound to take good care that he does not, by his silence in respect to certain topics, consciously mislead his hearers into thinking that he holds certain beliefs, which he really does not hold, upon subjects which they regard as of primary and, indeed, vital religious importance. We thoroughly believe in Mr. Rashdall's entire conscientiousness and sincerity, but for that very reason we cannot avoid concluding that, if he were the settled incumbent of an ordinary Church of England living, he would soon discover that the proper ‘time and place’ for telling his hearers that he fundamentally dissented from vital elements in the Articles which he had solemnly signed, and from vital elements in the Liturgy which he had just been solemnly

reading, would recur so frequently that he would feel himself driven to retire from a position in which the temptation to an unjustifiable *suppressio veri* so constantly presented itself.

It is evident that with regard both to the signing of confessions of faith and the reading of liturgies, a certain amount of latitude must be allowed, and therefore, as Mr. Rashdall truly says, the only question between him and Professor Sidgwick is how far that latitude may extend without impairing the claims of veracity and honesty. Mr. Rashdall points out that the recognised leaders of the young High Church party, such as Canon Gore, frankly admit that a young man who comes to believe that the whole of the Old Testament miracles and large portions of the rest of the narrative are absolutely unhistorical need not on that account abandon his intention of taking holy orders, although at his ordination he has to declare that he ‘unfeignedly believes all the Canonical Scriptures of the Old and New Testament’; and Mr. Rashdall charges Canon Gore with inconsistency because, notwithstanding this, he insists that entire and genuine belief in the Apostles’ and the Nicene Creeds is absolutely imperative. To this Canon Gore would probably reply that in the latitude which he would allow to candidates for ordination with regard to some of the narratives of the Old Testament, and also with regard to the recognition of the authority of the Athanasian Creed, he is in accord with the openly professed views of a very large proportion of English Churchmen, and that as he never hesitates to state his opinion distinctly and fully on these points, both in the pulpit and elsewhere, there can be no possible damage done to any one's faith in his outspoken truthfulness; and he might proceed to urge that the case is essentially altered when a clergyman is wholly out of sympathy with the main principles of that doctrinal system which English Churchmen generally hold to be in substance accepted and believed by all Anglican clergymen. It is evident that Canon Gore's own position is not a wholly consistent one, but it does not seem to us to necessarily involve, as we think Mr. Rashdall is liable to do, either disingenuous silence in respect to important religious questions, or, if he speaks out his mind fully and plainly, the impression on his hearers that the marked incongruity between his pulpit discourses and the obligations which he took upon himself at his ordination, and which he virtually renews in the reading of the church service, bears, to say the least of it, a somewhat dubious ethical character. The time may come, and if Parliament does not some day intervene to harmonize the articles and services of the church with the real beliefs of the church, the time almost certainly will come when the dogmas of the Fall, the Virgin-birth, the Trinity, the Resurrection of the Body, *etc.*, will become as much mere verbal forms, with no corresponding meaning, as is ‘the expression,’ ‘Dear Sir,’ when addressed to a man whom we dislike, or ‘Right Reverend’ to a prelate whom we despise. Should this state of things ever come about, clergymen with Mr. Rashdall's ideas, if they still care to minister in a church so haunted by the unsubstantial ghosts of defunct dogmas, may safely do so without evoking any serious ethical protest. But so long as the dogmas set forth in the Articles and in the Creeds are still generally regarded by Churchmen as being in the main correspondent with truth

and reality, we cannot but hold, with Professor Sidgwick, that those ministers of religion who have no other point of contact with orthodoxy than is expressed by saying that Jesus was the Son of God in some sort of exceptional and unique sense—a belief which fifty years ago was all but universally held by Unitarians—are not in their natural place when occupying a Church of England pulpit, and that whatever may be the amount of enlightenment they may diffuse from such a rostrum, the value of it is likely to be more than counterbalanced by the moral effect produced by the glaring inconsistency of their utterances with the system of theological dogmas to the professed acceptance of which they owe their clerical position.

THE REV. JAMES HARWOOD IN INDIA.

THE BRAHMO SITUATION.

I WAS very sorry that, during the anniversaries, there was no united meeting of all sections of Brahmos. Before reaching Calcutta, I had written to influential leaders suggesting, with as much urgency as was becoming in a visitor, that such a gathering should be held, but somehow it was not. I am quite sure that it was not the fault of these friends; perhaps it was no one's fault; nevertheless, the omission is to be regretted. Even the social gathering at the venerable D. N. Tajore's house, which for many years has been a special feature, had to be given up, on account of the host's growing infirmities. Consequently, though I understand the sectional celebrations passed off as successfully as usual, the absence of this reminder of a union which was once close, and will be so again, we hope, some day, was noteworthy.

It seemed all the more disappointing after the efforts initiated last year by Mr. Sunderland. But, as far as I can make out, those very efforts, skilful and admirable as they were, have resulted rather in accentuating a certain difference. This difference has been openly published here, and I believe also in England; there is no reason, therefore, why I should not refer to it. On the Indian Committee for advising with regard to the Manchester College scholarship provided by the British and Foreign Unitarian Association, representatives of all sections were appointed. But after Mr. Sen, who belongs to the New Dispensation, and to whose excellent qualities all parties bear witness, had been appointed, the members who represented the ‘apostolic Durbar’ resigned their places in anticipation of future difficulties. I have fully discussed the matter with them, and see exactly what is their point, though I cannot sympathise with them. It is difficult for them to think that anyone can become a minister or missionary who does not belong to the New Dispensation; and anyone who is hostile to the New Dispensation (and to belong to the Sadharan Somaj is reckoned as a proof of hostility) they cannot recommend for the scholarship. There is the whole difficulty, and, of course, it is fatal so far as the co-operation of these gentlemen is concerned. Their scruples are inconsistent with the generous spirit in which the scholarship was founded, and in which the whole life and studies of the college are conducted. The members of the New Dispensation who do not belong to the ‘Durbar’ party have no difficulty in the matter, but with the rest of their colleagues fully appre-

ciate the handsome, impartial spirit in which the British and Foreign Unitarian Association have ignored all party divisions. At a prolonged meeting of the Committee which I attended, we discussed the probability of devising some means by which unity might be restored, but the unanimous feeling of the three other sections was that it was impossible at once to meet the views of the Apostolic Durbar representatives and to fulfil the essential conditions of the scholarship. For the present, therefore, that section is not represented on the Committee.

This difference springs out of another which is still more fundamental, viz., as to 'The Seat of Authority in Religion.' If I am rightly informed, there are those who look to Mr. Sen's authority as good Wesleyans look to John Wesley's, or even as Orthodox Christians look to Christ's. Before me, as I write, is a poem, just published, in commemoration of Mr. Sen's 'ascension to heaven on 8th January,' in which are these lines:—

In him, oh Brethren ! let us all dive,
In him we find the best model of our life,
In him is the lesson of unity and no strife.
In him all discords die and harmony prevails,
In him purity and peace always dwells.
In him all men unite as brothers and friends,
In him all the Shastras unite for God's ends.
In him our life's scripture we find,
In him unite all races and mankind.
In him Bible, Veda, and Koran meet,
In him is the reign of harmony sweet.
In him Mahomed, Moses, and Christ abide,
In him Sakya, Chaitanya, and all prophets raised,
In him is the harmony of Love, Yoga, and Bhakti,
In him find the great religion of unity.

Is it possible to find a working basis of union between those who take this position and others who hold the principle on which the Brahmo Somaj was founded, and which is distinctive of religious liberalism?

Mr. Sen is said to have stigmatised as 'infidels' and 'enemies of God' the seceders from his leadership who founded the Sadharan Somaj. Those who acknowledge Mr. Sen's authority quote the epithets in support of what most think to be intolerance, while those who were branded with such opprobrious terms do not find it easy to forget them, though it should be said they are forward to recognise the great services rendered by Mr. Sen in the earlier days. One would rather not speak of these things, but they are matters of common talk here, and I am convinced that the only chance of arriving at a good understanding is frankly to acknowledge facts. I have been told, indeed, that a short apology by the Sadharan party would get over the difficulty. But how can men apologise for doing what they believed to be right? No doubt, in those painful days, many things were said and done on both sides that would have been better avoided. But what I have urged is that, instead of attempting minutely to balance accounts of this kind, each side should magnanimously sink mere personal considerations, and try and find whether there is really any vital difference of principle that need keep them apart. The present state of things is disastrous, and that is why I write of it, as I have also spoken of it here. Sometimes a visitor may see what is not so obvious to others. I happened to be furnished with an introduction to an important firm of merchants, and called upon them, not expecting to find any religious interest in common. It turned out, however, that the father had been prominently connected with the Somaj movement in its earlier and

happier days, and that the sons, while still holding the same principles, held aloof, because they do not care to take part in internal strife.

The mischief is by no means confined to Calcutta, where the trouble originated. I am not without hope, however, that the Mofussil (what we should call 'the Provinces'), which has suffered greatly, may presently re-act beneficially on the capital. In place after place which I have visited there are two Mandirs—the New Dispensation and the Sadharan. The religious statistician who thinks that every new chapel opened is necessarily a 'gain,' and every one that is closed is necessarily a 'loss,' may rejoice in such a state of things. But I do not hesitate to say that, if a considerable number of Mandirs in India were either closed or transferred to places where, at present, Brahmoism has no home, religious progress and charity would be greatly benefited. The double organisation in the same place involves a lamentable waste of means and energy, is a source of alienation, and an open witness of discussion. What must an outsider think, who is perhaps being led to sympathise with Brahmo principles, when he finds that, in practice, a community of say thirty to fifty avowed members are unable to worship side by side the common Father, but must assemble in different buildings? I have appealed to the leaders in Calcutta to discourage the opening of a chapel by say section B in a place where section A is already established and has plenty of space. And whenever I have been outside Calcutta I have urged the same policy, and been gratified by the way in which the suggestion has been received. Even if either section desired to have some special features in the service, it need not be difficult to arrange for this at a special hour in the one building. But, as I have been told more than once, such occasions would hardly ever arise, since after the two parties had once been brought together, they would find no real difference to divide them. As the result of many conferences in various places I am encouraged to look forward to improvement in the following respects:—

(1) There will not be so many 'splits' in the future as there have been in the past.

(2) Where a division already exists, the members of the two sections will avail themselves of opportunities to unite occasionally, e.g., at Anniversaries, the visits of a British and Foreign Unitarian Association representative, etc.

(3) As far as possible they will join in common efforts, especially in the diffusion of literature.

I am convinced that if this policy be pursued, and *English help and sympathy be continued*, the Brahmo Somaj may yet get over its internal difficulties, and do a noble work in India. Already it has done much in the diffusion of spiritual Theism, the breaking down of caste, the emancipation of women, the abolition of child marriages and of the prohibition of the remarriage of widows. Its numbers are small in comparison with the vast population; but they have enthusiasm and ability enough for anything when they are united. There is not one of our ministers in England who would not be thankful if he had the support of such a band of earnest, educated men and women as Pandit S. W. Sastri (a learned man of unbounded energy, both as a preacher and worker) has at Calcutta. I could not tell to a dozen the number of graduates

(male and female) in his congregation. Of the seven native professors in Presidency College, five belong to the Brahmo Somaj, and three of these, at least, have something more than an Indian reputation. A special pleasure of my visit has been to see how Professor P. K. Ray, whom my contemporaries at Manchester College will remember, has even more than fulfilled the fine promise he gave as a student. After gaining the D.Sc. degree both at Edinburgh and London, he is now perhaps the leading Professor of Philosophy in India, and his *Manual of Logic* has passed through several editions. During the last few months England has been hearing much of Professor J. C. Bose, and paying tribute to his discoveries in electricity, while Professor C. P. Ray has made most valuable original contributions to Chemistry. The Hon. A. M. Bose, who has been President of the Brahmo Somaj for three years, was a Cambridge Wrangler. Prominent in politics and education as well as at the Bar, he is appreciated most of all by those who have the privilege of knowing him for his nobility of character. It would be easy to name many others whose friendship it has been delightful to make, and who, having found in the Brahmo Somaj the opening to a higher life and faith, are glad to spend and be spent in its service.

With resources such as these it would be inexpressibly sad that the Brahmo Somaj should be paralysed, to say the least, because of something which took place nearly twenty years ago. There was undoubtedly an honest difference of opinion over the Cooch-Behar marriage, and one knows how easy it is for a breach of that kind to give rise to all sorts of misrepresentations and exaggerations.

Owing to the great esteem felt by all parties for the British and Foreign Unitarian Association its representative seems to have the privilege of being treated as a confidant by each section. In the course of my interviews I have again and again been made to feel how essential it is to bring together representatives of the several sections, and get them to state *face to face* their own position and to meet that of others. Where there is a festering sore probing is necessary—mere surface treatment will not suffice.

Even yet I hope that such a meeting as I desire may be held, and negotiations are proceeding to bring it about. Until they break down I am unwilling to contemplate the very serious alternative that awaits the failure to discover some *modus vivendi*. I would rather dwell on the noble sacrifice that most Brahmos have made for the sake of their religion, and believe that the spirit which animated them will not be wanting at this crisis. Controversies about real principles have a dignity about them which commands respect; all others it should be the business of the peacemaker to terminate as quickly as possible.

There is still more to be said about other aspects of the Brahmo Somaj; but this must wait, as I have exceeded the limits of a letter.—Faithfully yours,

Chadpur, Feb. 8. JAMES HARWOOD.

THE *Indian Messenger* quotes from a Christian vernacular journal, protesting against state-paid Christian churches in India. It appears that no less than sixty lakhs of rupees are thus paid to Christian missionaries, the sum being raised, as our Calcutta contemporary points out, from taxes levied on a population mostly non-Christian.

KHASHI HILLS, INDIA.

MR. H. KISSOR SINGH sends us the following account of visits made by him to the small Unitarian centres in the Khasi Hills:—

On October 15, 1896, accompanied by five of the members of the Unitarian Church at Shillong, I left Jowai to attend the Anniversary Meetings of our Union at Nongtalang and to visit the Unitarian Societies on the way. At Padu, an open air meeting was held. From Padu we went to Nongpdeng (Darang), and had a service in the Unitarian Meeting House. There was a large congregation of men and women. It is proposed to build a new meeting house, and the friends in the place intend to do the work themselves. They told me it would be completed in three years. The same day we left for Nongtalang accompanied by a number of Unitarians of Nongpdeng. We crossed over the Mangat River in a canoe, and came to Nongtalang in the afternoon. The next morning early there was a prayer meeting, followed later by two sermons; in the evening a Special Meeting was held and addresses were given to a large audience. After the service there was a meeting of the Board of Management of the Unitarian Union formed at Jowai in August, 1896.

The following resolutions, among others, were passed:—

(1) That the Annual Meetings of the Union will be held in future at Jowai instead of Nontalang, Jowai being the centre and head quarters of the Unitarian Movement.

(2) That Babu Sahon Roy be appointed agent of the Unitarian Mission at Cherrapunji, where it was understood a Unitarian Society would shortly be formed.

The following morning there was a business meeting of the Union, and the report of the Committee for the year 1895-6 was read by Mr. H. Kissor Singh.

After the meeting was over we left Nongtalang for Dowki, and the Unitarians of Nongtalang and Nonglamin—men, women, and children—came along with us for about a mile. After prayer and singing of the parting hymn, 'Farewell, farewell, O dear friends,' we parted with them, full of enthusiasm and hope for the triumph of the Gospel. We arrived at Dowki early in the afternoon. Dowki is a small village on the left bank of the Mangat River, just at a point where the river enters the plains of Sylhet. Opposite Dowki, on the right bank of the Mangat, is a huge rock, said to be the habitation of a god 'Burhill.' We went to see the rock, crossing the Mangat by a canoe. At the foot of the rock dwelt a very old fakir with silvered hair. He told me he had been there under the shelter of the rock forty-eight years. He appeared to be a Mussulman, and I asked him, 'What is the name of this devta (god)?' He said, 'Adam.' He showed us the way leading to the devta. It was a narrow passage through the rocks, and we had to crawl on our hands and feet; it opened into a small cave on the other side of the big Burhill rock. The devta was like a prostrated elephant, apparently made of earth and whitewashed with lime. On returning I again asked the fakir the name of the devta, and this time he told me it was 'Burhill.' I asked him many questions in Hindustani regarding the non-recognition of the devtas by the Mussulmans, who worship only one Allah, to which he replied very cunningly.

While a boat was being got ready to take us to Companyganj, I preached to a number of the villagers who came to see us. We

arrived at Companyganj very early the next morning, thence to Tharia Ghat, a place of importance at the foot of the Khasi Hills. We came to Cherrapunj the same day, stayed there for three days, holding meetings and services. Mr. Sahon Roy had kindly made arrangements for the hospitality of our party, and also for the meetings which were held. We went on to Lait Lyngkot (a place situated at six thousand feet above the sea level); there were three houses in this village which had recently joined our society, and it was at their request that I went to see them. We had a meeting, and I spoke to them about our religion. How our gospel came to this out-of-the-way place is a wonder!

Shillong was the next place visited, and here we had a prayer meeting in the meeting house at Riat Laban, and at 11 there was a sermon. The next day there was a meeting at Mawkhar, held in the house of an energetic Unitarian of the place. I went to see the 'Ri Khasi Press,' started by Babu Jeebon Roy, a retired Khasi extra-assistant commissioner. There were five compositors, of which three were young Khasi women. This is the first and only press owned by a native of the hills. He has set a very good example, and the hill men cannot be too thankful to him.

In the evening there was a prayer meeting in the house of Ka Tepsaw, an old Unitarian woman of Mawkhar.

I preached on the principles of Unitarianism at the house of Babu Durga Singh at Laban the next day, returning to Mawkhar in the evening; from thence I returned to Jowai full of hope for the future of the gospel so dear to us.

The Rev. James Harwood, representative of the British and Foreign Unitarian Association, came to Shillong on the 5th of January. He visited the little Unitarian Chapel there, and delivered a lecture in the Brahmo mandir. He came to Jowai on the 8th inst. In reply to an address of welcome by Babu David Edwards, Unitarian Minister at Jowai, he said he came to convey to the Khasi Unitarians the fraternal greetings, sympathy, and good-will of the English Unitarians. On the 12th of January, the market day of Jowai, he preached in the open air in the market. This was a proclamation to the people at large that there is a religious body in England, and other countries as well, who worship only the True God, like the Unitarians of the Khasi Hills. On Sunday, the 15th January, he inspected the Sunday-school, visiting each class and asking the scholars several questions, and delivered an address. In the afternoon he gave a discourse in the Unitarian church.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, etc., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

Prayer in the Four Gospels. By W. E. Winks. 1s. 6d. (Baptist Tract Society).

Our Witness to Opponents. By C. Hargrove, M.A. 1d. (Goodall and Suddick).

Bread from the Holy Place. Compiled by M. A. Coleby. 5s. (Isbister).

Prose Works of William Wordsworth. Edited by W. Knight. 2 vols. 10s. (Macmillan).

Woman. By Marion Graham. (Elliot Stock).

Reformer, Happy Home, Unitarian, Review of Reviews, New World.

THE QUIET HOUR.

REJOICE! BUT REMEMBER!

WHILE life is sweet and love is strong,
While pain is short and pleasure long,
While most is right and little wrong,
Young man, Rejoice!

Ere summer's golden days drive by,
Ere winter's gloomy hours drag nigh,
Ere youth's remembrance draw a sigh,
Young man, Rejoice!

Rejoice! the groves and gardens sing,
Rejoice! the hills and hollows ring,
Rejoice! cries each created thing,
Young man, Rejoice!

But, lest the sweets of youth should cloy,
Lest hurtful thoughts and deeds destroy
Your length and strength of holy joy,
Remember God.

Your own Creator, Father, Friend,
From whom you sprang, to whom you tend;
From life's beginning to its end,—
Remember God.

Let Him, His law and spirit, fill
Your mind and mouth and motion, till
Age proves how God, remembered, will
Remember you. T. H.

THE WISDOM OF SIMPLICITY.

THE great enemy of religion is the dreary naturalism which sees in nature only the play of physical forces without intelligent direction and purpose, and looks out with sad eyes upon the sun as a fading star, upon the world as an insignificant planet whose forces are hastening to their decline, and upon man as a worm who has the misfortune of knowing that he is nothing more than a worm. This philosophy, having no God, has no religion, and having no religion is without hope. Accordingly, it embraces pessimism, and of that embrace is brought forth spiritual death. Notwithstanding the boasted enlightenment and scientific attainments of its advocates, this system of belief is a horror of great darkness. Renan does not exaggerate when he says that 'the veriest simpleton, provided he practises the worship of the heart, is more enlightened as to the reality of things than the materialist who thinks that he explains everything by accident, and leaves it there.'

ORELLO CONE.

BE not afraid, my heart!

Thro' night and clouds the dawn is breaking;
From evil dreams the world is waking;
Up, soul, and do thy part.

Up, soul, thou art not dust;

There is no harm that can betide thee,
The hosts of God are close beside thee,
Fight the good fight, and trust!

M.

PRAYER.

WITH what words shall we approach Thee, Lord, Who so far exceedest us, in wisdom infinite, in power eternal! We wake into ever-fresh consciousness of life; we recognise new duties—fresh trials,—or the old struggles have to be renewed, and what can we do in our weakness, and in our want? We hunger ever for Thee, and for Thy Peace which passeth understanding. We long with desires unquenchable for a touch of Thy great and gentle hand upon our lives; we yearn to feel Thy presence, and to lose our poor little griefs, and momentary troubles, and all that vexes us, in the great full calm of the soul at rest in Thee! Shelter us and bless us, O God our Helper, and grant us the peace of Christ in doing the work of Christ.—AMEN.

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LONDON, MARCH 20, 1897.

THE GREATNESS OF THE POWERS.

WHILE as politicians we are all watching anxiously the development of affairs in the East of Europe, and trying by the aid of the various telegrams from the capitals to judge of the tendency of events—no easy task—there arises a question which must press upon all serious minds at this juncture. We purposely do not say 'all religious minds,' for we are aware how much it is the fashion to charge upon religion the faults of fanaticism, and to identify it with the forms of thought peculiar to a certain section of people. It is, we say, to serious people that the question comes, to people who cannot delude themselves with the lies which pass current for worldly wisdom: and which prove in the long run to be the most foolish and mischievous of follies. To all people who believe in uprightness of conduct, in the 'mere morals' of civilised man, the question comes, 'In what does the greatness of the "Great Powers" consist?' Big Powers we can easily discern. The totals of the military and naval forces are soon reckoned. The possibilities of destruction suggested by these totals we can less clearly gauge, but that they are enormous everyone admits. If the Three Emperors joined their forces, they could lay waste cities and provinces innumerable. If the Western Powers joined them, the combination would be irresistible. There are no human forces that could withstand them in the field or on the sea. This is bigness, but is it greatness? Translated to the scale of individual citizens there is no need to discuss such a question. Six champion pugilists do not fill out our conception of great men. Well, it may be said, the Powers are more like stalwart policemen than rowdy pugilists. Are they? Where is the evidence to substantiate the plea?

They are said to be keeping the 'peace of Europe' at this present time: but their negotiations have brought us face to face with war; unless the telegrams from the capitals are even more mendacious than we believe them to be; and the supreme object of some at least of the rulers is by no means so honorific as is pretended. The significant word with each of the rulers is not 'peace,' but 'interests'; and in some cases there are the plainest indications of vindictive personal spite. The powers are policemen with no civic authority behind them. The sentiments, the moral and religious aspirations of the people are quite secondary things in their consideration, as Lord SALISBURY has frankly assured us. Even their own pledges easily become 'negligible quantities,' and those to whom solemn assurances of protecting care have been given may be abandoned when 'interests' interpose. If these are the principles which regulate British policy, what can we expect of the despotisms of Central and Eastern Europe? No, if such Powers are to be called 'great,' let us seek some other term to apply to those whom we want to honour. The lamentable fact is that so many in our day openly espouse the cause of mere 'bigness,' and glory in things that would be seen to be mean and despicable if brought down to the citizen life. 'Territory' is the main thing; 'expansion of trade' is the transcendent consideration. The prophets prophesy lies unto the people, and the people love to have it so. If, in the name of honour and virtue, we dare to say a word against these ethics of the Chancelleries, we are suspected of lack of patriotism, we are dubbed 'Little-Englanders,' we are scoffed at as fanatical fools who are too good for this rough world, and had better quit it. We are told things must be taken as they are, and the impossible must not be aimed at. When will it be possible to open the eyes of our critics and denouncers to the evil results of putting national duty second to 'interests'? They might learn something, we should have thought, from the ever-increasing burden of warlike expenditure that oppresses every 'Great' Power; they might ask themselves whether a Peace that trembles daily under threat of the bloodiest catastrophes is worthy of civilised mankind; they might for once turn their eyes from the lists of the funds and look upon the devilish work done under the empire which is sustained so that financiers may not suffer. These are the fruits of the 'greatness' of the Powers; and the worst woe of our time is that, despite the deepest feelings of the most capable and thoughtful men throughout Europe, it seems impossible to alter the course of events by any considerations of a higher nature. Men watch events generally in dumb impotence; and if they cry out for very horror and shame, they are not heard until 'interests' permit. At the present stage of the crisis there is a very dark cloud of gloom in France, in Italy, in England—everywhere where the hope arose that Greece's dash

for Crete would be hailed by the Powers—with decent reserve, of course—as the first step towards terminating a rule which is hateful in men's eyes. The Powers have taken another way, and Greece will, no doubt, be crushed and humiliated for her temerity. But this is not the end; it is but the beginning of troubles. For not only are the elements that make for trouble constantly present in the Turkish Empire. There are no less ominous elements of another kind in the condition of Europe. It will not, and it cannot, come to good. The lust of dominion, the worship of wealth, the contempt of honour and truth, cannot yield any crop but that of degradation, infamy, and misery.

HENRY DRUMMOND.

THE late Professor HENRY DRUMMOND, whose remains were laid to rest at Stirling on Monday, while an echoing funeral rite was being held as far off as Ottawa, will be remembered chiefly as the author of two books. In 1883 he published 'Natural Law in the Spiritual World'; eleven years later appeared his 'Ascent of Man.' The two titles significantly emphasise the drift of his life's work. The son of a Scottish Calvinist, he was himself destined for a Free Church pulpit, and for a very short time he held a mission charge at Malta. Then, at the age of 26, he was appointed Lecturer on Science at the Free Church College, Glasgow, and for the working part of the remaining twenty years of his short life he preached from the professorial chair. Science became his text, and he expounded it in the interests of religion. How far he considered himself an exponent of the received orthodoxy we cannot say; he did not lack candid friends who denounced him as a heretic, especially after the publication of his book on the 'Ascent of Man.' It seems clear to anyone who stands outside the pale that HENRY DRUMMOND loyally attempted to mediate between the science that fascinated him and the religion that he loved. It is equally clear that while he succeeded in no small degree in satisfying the scruples and resolving the doubts of many to whom modern scientific speculation had been unsettling, he was much more successful in reconciling the mobile section of orthodoxy to the new order of thought introduced by the doctrine of evolution. He had great gifts, and he used them industriously, and always with an eye to his MASTER's service. It is pleasant to remember the way in which he found acceptance with the humblest as well as with the most aristocratic of audiences. The working men of Glasgow were as eager to hear him as the ladies and gentlemen of the West-End of London. He had a quick sympathy, a feeling for what interests people, a quick imagination, a mind stored with facts, not only drawn from the researches of others, but seized by himself when on his extensive travels, and set at once in adjustment to his great themes. Above all, he had a gift of easy expression, a lucidity not common

to preachers. Almost all we can trace in his style that reveals his close connection with the theological schools is the tendency to insist on peculiar doctrines, such as that of the suffering Deity. But his lucidity as a writer, no less than his range of illustration, rather suggests DARWIN or TYNDALL, in whose pages the art of scientific exposition reaches its highest form. If at times his pen ran away with him, or if he did not sufficiently check the exuberance of his fancy, the world at large forgave him easily, for people like to have many pictures, and, moreover, DRUMMOND really had something to teach by means of them. His leading ideas were few and simple. He delighted in presenting them in various forms; but, dress them how he would, they remained the same. At the back of nature he saw the Eternal LOVE at work. It was love that was 'the greatest thing in the world,' according to one of his enormously popular booklets. Greatest in man, he held it greatest in GOD. To be sure, Christian theology has never quite gone out of hearing of the apostolic voice that declares 'God is Love'; but it has had so much to attend to, matters respecting the origin and destiny of man, the Scriptures, the ordinances and constitution of the Church, the 'Divine economy,' and other great subjects, that this primal affirmation has often sadly needed reaffirming. We are to-day seeing it reaffirmed, and while the 'new theologians' have been occupied with pressing the conception of God as 'Love' towards conclusions adverse to all that savours of injustice and partiality—not to say tyranny and cruelty—in the creeds, it has been DRUMMOND's special delight to aim at tracing Divine Love in natural things. The title of his first book suggests, indeed, that his eyes were still somewhat holden, and that the Church's fatal mistake of severing completely asunder that 'natural' and 'spiritual' which GOD has joined together still cast its shadow upon him. As was pertinently said by some of his acuter critics, he would have done better to deal with 'Spiritual Law 'in the Natural World.' That great theme, however, still awaits adequate exposition. The 'redemption of the body'—the reconciling of what we call nature with what we conceive of GOD—is, notwithstanding the nineteen centuries since ST. PAUL's time, still to be accomplished for us. DRUMMOND bravely addressed himself to one side of the work in his 'Ascent of Man.' In that book he did little more than reiterate, with all the wealth of his learning, and with the weight of a fervent devotion, the admissions and the contentions of other and earlier writers who had seen that the Darwinian principle of the 'Struggle for Life' is not sufficient to account for the evolutionary process. At best it is, as DRUMMOND put it, but one of two co-eval principles, which are often competitors in the individual, but are allies in promoting the advance of mankind; the second of them being the 'Struggle for 'the Life of Others,' or, as we commonly

say, 'Altruism.' That DRUMMOND did not convince everybody is not surprising. On the one hand, there are those who share HERBERT SPENCER's curious horror at being forced towards the alternative of admitting intelligently divine agency in the world, and who have but little of Mr. SPENCER's patience in the contemplation of facts. On the other hand are people, like a recent writer in the *Spectator*, who recoiled in pitying amazement from the thought suggested by OLIVE SCHREINER, that the brutes in their instinctive care for their young have any connection with the glorious 'Company' of self-sacrificers, at the head of which stands JESUS CHRIST. But the world of thought has many inhabitants, and Mr. DRUMMOND's book, while it startled religious people by the frank way in which the fact of a gradual evolution of mankind through geologic periods was accepted as a starting point, emphasised in a very telling manner the fact that, as soon as creatures rise above the very lowest scale, they are seen caring for others, independently of any gain to themselves individually, while the suggestion that *they* are influenced by consideration for the good of the species is absurd. We read on and on through his pages and receive fresh pleasure and stimulus,—until we find the natural theologian putting off his proper hood and transforming himself to a doctor of the approved divinity. That creatures do sacrifice themselves for others we know. That the impulse to do so is derived from the Source of all being we cannot see how to question. But upon what exactly does the doctrine of the Self-sacrificing GOD depend? We ask for exactitude, but we are put off with BROWNING's poetry. If the exact processes of science were pursued in theology, we should find the doctrine of the Self-sacrificing GOD to be based, not upon natural science and verifiable experience, but upon the story of a life lived in Palestine nearly 2000 years ago. That story reaches us through various channels, and it is certain that the earliest of these gives also the simplest and most human picture of CHRIST. The idea of the GOD-sacrifice is not there. Nor, when it arises later, does it arise clearly, or free from grave ambiguities; and now, after these many generations, it is frankly confessed by orthodox writers that what precisely the GOD-sacrifice accomplished it is impossible to say. We all know what the thought of CHRIST's self-sacrifice has done amongst men. We know how it has moved men's hearts to pity, to devotion, to sacrifice themselves. It has taken away sin by quickening the sinner with a new and holy passion. It has encouraged the penitent to throw himself wholly and unreservedly upon the love of Him who is CHRIST's FATHER and our FATHER, his GOD and our GOD, whose compassion breaks upon us through the love of CHRIST, as His glory looks into our eyes through the flowers of spring. Our Unitarian hymnist sings with all his heart of glorying in that 'Cross of 'CHRIST,' and this without one trace of

the bewildering, unsatisfying thought that one Person of the Godhead sacrificed Himself to propitiate another. And it is to our satisfaction that even as we state the doctrine of the Atonement in that dry form we recall the names of many orthodox writers who would shrink from using such expressions. They take intellectual refuge in 'mystery,' and in spiritual practice draw very near to the views of the death of CHRIST which we as Unitarians have indicated above. That it is possible to the mystical imagination to conceive of a certain travelling of the CREATOR in order to win to Himself the souls of men, and to be deeply moved by the conception, is most true. But to link this and similar conceptions to the simple story of JESUS of Nazareth, and to claim that because he actually lived and died these conceptions of pious and sensitive minds have a dogmatic validity, is to begin afresh the process that changed the gospel into a philosophy, and led to tests of discipleship far at variance from the text of 'loving one 'another,' which was laid down by the MASTER. By degrees Christianity is being delivered from the weight of many speculations, and is being more and more applied as a redemptive force in society and in the souls of men. There is nothing more wholesome as a corrective of over-philosophising than a fresh study of actual facts. HENRY DRUMMOND's work, in bringing religious people to see facts too long relegated to 'science'—as if such a thing as the making of the world had only a trivial interest and might safely be neglected by serious minds—was distinctly beneficial; and as his studies led him towards the side of the simpler statements of Christian orthodoxy, so we have no doubt his works will lead others as long as they are read. How long that may be is a subject of curious interest. Anyway, few writers of our day have been so widely read.

THE MEMORIAL TO LORD SALISBURY.—The names of the Revs. A. Lazenby and F. Summers were accidentally omitted from the list of signatures given in our last week's issue. The Rev. Thomas Hincks has also sent his name to be added. Some 2000 signatures have been appended to a form of memorial from individuals in the same sense. There can be no doubt as to the feeling of our churches in the present crisis in British and European history.

APPRECIATIVE reports reach us from India in connection with the Rev. J. Harwood's visit and lectures. *The East* (Dacca) testifies to the deep impression made alike by his clear and thoroughly rational expositions and the devout and tender spirit of his prayers. *Unity and the Minister* says:—We personally are very much obliged to our Unitarian friend for the cordiality and friendship he has shown to us. His amiability of manner and frankness of heart have endeared him to us, and we are glad to say that, whenever we met him, we came away deeply impressed by his genuine politeness and affectionate dealings. We wish him success in his mission and safe journey not only through this country but also back to his home. May God bless him and make his work prosperous.

OBITUARY.

HENRY GAY HEWLETT.

On the 1st of this month, in the picturesque churchyard of Addington, Kent, there were laid to their last earthly rest the remains of one who though from various causes he could not be actively with us in our efforts to promote the cause of Unitarian Christianity, yet by his personal advocacy, the interest he evinced in our literature and especially in the writings of Dr. Martineau, whom he often met and greatly revered, in many ways rendered efficient aid to the scholarly and liberal interpretation of Scripture history. He ought not to be suffered to pass away from us and those who loved him without some memento in these pages of his worth, ability, and literary attainments. He was not an infrequent correspondent of *THE INQUIRER*, and some of his published works were favourably reviewed in this journal. They consisted for the most part of poetic emanations thrown off in the intervals of an onerous and professional trust, as the translator of old records, which he held under Government, and which caused him at times the most laborious, careful and diligent research, the interests of the crown property being often heavily involved in claims not easy to unravel, defend, or establish perhaps. He had but recently retired with a well-earned pension, when, with brain exhausted, and health broken by overwork and conscientious devotion to duty, he on the 25th ult. shook off life's 'mortal coil,' laid himself peacefully down, and slept his last sleep with the sweet repose of an infant. He was for a long time sub-editor of the *Nineteenth Century*, of which his brother-in-law, Mr. James T. Knowles, is the well-known and distinguished editor. Our friend's fugitive publications, and those, perhaps, by which he is best known, are 'The Heroes of History,' 'A Sheaf of Verse,' 'A Wayfarer's Wallet,' and 'Dominus Redivivus.' He was but sixty-four years of age, and leaves a widow and seven children by whom he was intensely beloved. He zealously and ably supported every liberal and enlightened movement in the Maidstone and West Malling districts of Kent, in which he resided, and when he took his vacation holiday in the autumn, would invariably attend one of our chapels, if any were within reasonable distance, and always sent a contribution every year to the London Children's Country Holiday Fund. Between thirty and forty years ago he, Mr. Knowles, and their friend Mr. Wade, who were then co-workers at the Chapel-street branch of the London Domestic Mission, started a country holiday movement for the attendants at their evening classes, the Sunday-school teachers, and members of the reading-room. This was continued with the best results for many years, and now the idea has become universal. Mr. Hewlett was on friendly terms with the late Lord Tennyson, and happening on one occasion to say to the great poet that he had been reading Dr. Martineau's 'Seat of Authority,' 'Well,' said Tennyson, 'and what does he say that is?' 'Reason and conscience,' said Mr. Hewlett. 'And I am largely disposed to agree with him,' responded the poet. Many a valuable and beautiful life, like that of our friend, fails of its full beneficence because unobtrusive modesty too much veils its lovable, accomplished and priceless worth. But the veils are not to be for ever, and for him the great veil is taken away.

MRS. J. T. PRESTON.

MANY readers of *THE INQUIRER* will hear with sorrow of the death of Mrs. J. T. Preston, which took place last Saturday. Her diminishing health and strength had for some time given occasion for anxiety to her friends; but there was no apprehension of serious danger till the last short illness, when her remaining vitality ebbed rapidly away, and she sank peacefully into her rest, in her seventy-sixth year, through failure of the heart's action. She was not one of those who become prominent through public efforts; but her connection, through more than fifty years of happy married life, with the congregations first of Carter-lane, and afterwards of Islington, and her genuine interest in all that concerned their prosperity, endeared her to a large circle of friends, among whom her happy temperament and her kindly enjoyment of society always made her presence welcome. But her influence was chiefly felt in her home, and among those who were united to her by the closer ties of relationship. Unworldly and unselfish, ready in sympathy, and full of love towards all, she pursued her way so spontaneously and naturally, and with so little self-consciousness, that her high qualities did not force themselves on the attention, but wrought as a pure and quiet influence in the hearts of others. She had been cradled in Unitarianism, and remained to the last true to her early faith. Like most Unitarians, she kept her religion too deeply in her heart to have it constantly on her tongue; but those who knew her best were aware that all that was most beautiful in her life grew from spiritual roots within. She was sometimes distressed at the great movements of thought by which our time is characterised, and gently lamented what seemed to her a want of spiritual apprehension and of large charity on the part of those who threw themselves most eagerly into the advancing stream; but her own charity was never disturbed, and, amid perplexities of thought, she clung patiently to the central and abiding trust: and now the angel of death, to whose presence she sometimes looked forward not without awe, has come with gentle hand and folded her into the bosom of God, where there is no darkness at all and love is made perfect.

The Rev. Dr. Drummond conducted the funeral service, which was held in the presence of many friends, at Unity Church, Islington, on Thursday.

MR. WILLIAM CLINTON.

THE public work and private of this respected member of our community more than justify the addition of his name to the long bead-roll of departed worthies. He occupied a very prominent position in Aldershot, being a member of the School Board and Vice-Chairman of the District Council. Mr. Clinton was a native of Shrewsbury, but had resided in Aldershot nearly forty years. He early founded a literary and debating institute, where social and political subjects were earnestly discussed, and where his ardent liberalising temper soon made itself felt. He was an enthusiast for education. A local journal says:—

His social influence was unbounded. Eloquent, witty, a lover of nature and all outdoor pleasures, only those who had the privilege of meeting him in his own home could estimate the charm of his companionship. A lover of books, he had read deeply, and was ever ready with some apt quotation. In Aldershot and elsewhere there are many who are the better and happier for having known him.

MANCHESTER COLLEGE, OXFORD.

PRESENTATION OF THE WARRINGTON WINDOW.

A LARGE number of friends of the college assembled on Tuesday, in the library, to be present at the formal presentation of the large stained-glass window, the gift of the Warrington (Cairo-street) congregation. The morning had broken dull and cheerless enough, but during the forenoon the clouds had begun to disperse, and at twelve o'clock, the hour fixed for the ceremony, a veritable outburst of sunshine greeted the visitors, flooding the library, and setting off the window to the best advantage. We have already printed a description of what is truly a most magnificent gift, but we may here repeat that it has been executed by Messrs. Heaton, Butler, and Bayne, of London, and that the design is as follows:—Below the arms of eight of the former Presidents, etc., are two rows of medallion portraits of founders, tutors, and students of the Warrington Academy. These being, in order:—

P. Meadows Martineau, Yates, Wedgwood, Dr. Aikin, Mrs. Barbauld, Dr. Barnes, Dr. Percival, and Gaskell.

Pendlebury Hoghton, Walker, Dr. Aikin, Dr. Priestley, Dr. Enfield, Dr. Taylor, Wakefield, and Seddon.

Below these again are eight allegorical figures representing Truth, Love, Literature, Science, Philosophy, Theology, Humility, and Freedom.

The whole work has been executed with exquisite taste, and the harmonious blending of the colours was greatly admired by the company, which included the Principal and Professors of the college, Mr. R. D. Darbishire, Mr. Harry Rawson, Mr. Wm. Long, Mr. Russell Scott, Mr. A. H. Worthington, Mr. Percy Greg, the Revs. Dr. Brooke Herford, W. H. Drummond, S. Alfred Steinthal, Philip Higginson, Henry Gow, James Arlosh, Valentine D. Davis, J. G. Evans, and others.

In the unavoidable absence of the President, Mr. D. Ainsworth, Mr. HARRY RAWSON took the chair, and proceedings opened with prayer offered by Dr. DRUMMOND.

Mr. WILLIAM LONG, speaking for the Warrington congregation, in a few words presented the window to the college. The idea of commemorating and emphasising in this fashion the connection between the old Warrington Academy and its direct descendant, Manchester College, Oxford, was one which had long been in the mind of the congregation, and it had been carried out largely with the assistance of descendants of the illustrious men represented on the windows. Thanks were due to many kind helpers in this way, and to the artists, for the care and pains they had taken to render a faithful representation of these eminent men. Mr. Long formally handed the gift over to the college, remarking that as Truth and Freedom, the two side figures represented in the window, had been the watch-words of the parent academy, so it was to be hoped that they would ever be those of the college now carrying on its traditions in Oxford.

The Rev. W. H. DRUMMOND, B.A., as minister of the Warrington congregation, spoke next, and pointed to the historical importance of the Warrington Academy, which commemorates a most remarkable chapter in the history of Nonconformist education. At a time when, through various causes, that education was in danger of fall-

ing below its high standard, and long before the universities were open to Nonconformists, the Warrington Academy was opened (1757), starting with two tutors and three students, among whom was John Taylor, the Hebraist. Others of its tutors and students, such as Aikin, Joseph Priestley, Enfield, Barnes, were successively referred to by the speaker, who pointed out that no less than 393 lay and clerical students were trained at the Academy until the date of its amalgamation with the newly-founded Manchester College, in 1786. Warrington had changed much since these days, but it retained its affection for the offspring of its old Academy, and placed this window in the library, in the hope that Manchester College too, would remember its origin and indebtedness to its former home.

Mr. HARRY RAWSON, Chairman of the College Committee, said he was there in place of the President of the College. The men whom they saw portrayed on that window, men like Priestley and Enfield, had been among the first teachers of theology who insisted upon free teaching and free learning, and encouraged their students in the exercise of their private judgment. The principles for which the Academy had stood would ever be faithfully adhered to by the College. A happy reference to the newly-completed statue of the guide, philosopher and friend of the College, who had, as student, tutor, principal and president, shed so much lustre upon it—Dr. Martineau—followed, and the speech closed with the expression, on behalf of the Trustees of the College, of the sincerest thanks to the Warrington congregation for their gift.

Dr. DRUMMOND, in returning thanks on behalf of the teaching staff and the students of Manchester College, spoke feelingly of the memory of departed worth, which the gift brought before them; yet that worth was still with them, only refined and exalted through having cast off its earthly integuments. The College ought to be grateful to represent so long a line of faithful, earnest men, who had made many sacrifices, scarcely conscious of their magnitude. It was their business to carry on their spiritual ancestors' high dutifulness, and especially to remember that these men had never shut themselves up within the narrow circle of a sect, never imprisoned their spirits, nor cut themselves off from the grand communion of Christendom. Attempts to exclude us from the general body of Christians could not cut us off from communion with the spirits of the great departed, of whatever Church. We still claim to belong pre-eminently to that one body of Jesus Christ, which had been unhappily divided by intellectual differences, and often also by self-will and dogmatic confidence. We still stand for the true Catholic spirit. Standing in a grand succession, we carry a noble responsibility on our shoulders; and just will be our condemnation if we diminish or distort the grand inheritance of Freedom, Love and Truth into which we have stepped.

This brought the proceedings to a close.

So five judges declare that the 'book-maker's ring' is illegal. Will the police put the law in force? We know some other places that are illegal, but it is left to private citizens to do the work for which we pay our policemen. Well, it is something to get the decision; not even the present House of Commons will attempt to legalise this form of gambling.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

THE SHEFFIELD CONFERENCE.

SIR,—While thanking those friends who were good enough to encourage the hope of securing a train from London at cheap fares, I regret to say that the number of promises will not justify the experiment, and that, consequently, the offer of the railway company cannot be accepted.

The only concession now available is represented by reserved saloon carriages, and these will be attached to the 10.30 a.m. train leaving St. Pancras on Tuesday, April 6.

CHAS. FENTON.

26, Thurlough Road, Balham.

'AVERAGES.'

SIR,—If any use be made by way of comparison of the present with the former condition as to members of our older congregations, the statistics given in Mr. Evans's lists which appeared in your last INQUIRER ought to be carefully considered. I am interested in the condition of the Halifax congregation. I find it stated in Mr. Evans's list that, in the time of the Rev. William Turner, the average number of persons present for worship exceeded 200. I find it difficult to believe that this represents a fact. I have in my possession a series of pocket-books, once the property of a gentleman who was a chapel-warden of Northgate-end. He was a regular attender, and it was his custom to count and to record the number of persons present. A careful examination of his entries satisfies me that, at the time of which Mr. Evans's list speaks, the average of morning attenders was a little under fifty, and of afternoon attenders about thirty. There was at that time no evening service.

I spoke yesterday with the oldest member of my congregation, who remembers the time in question. He thought that my account was a little too high. 'Don't you think,' he said, 'that they reported the number of sittings?' I am inclined to think that they did. If this mistake has been made about Halifax, it may have been made about other places. There is, in fact, still, in these days of School Boards, a singular difficulty in understanding the meaning of an average attendance; few things leave a larger margin for imagination. Some years ago I was asked to look into the condition of a neighbouring Sunday-school, the report of which showed, suddenly, results which were surprising. I asked the lady superintendent to show me the book of attendances. Having examined it, I said, 'Don't you think that you have rather exaggerated your average attendance?' 'Oh, no,' she replied, pointing to a date, which I found was that of a special day, 'there were 120 present on that day; I put that down.' The true average was thirty-two.

Our poor congregations have quite enough to bear without suffering from invidious comparisons, one side of which may, as in the case of Halifax in Mr. Evans's list, be misleading.

F. E. MILLSON.

Halifax, March 4.

CENTRAL POSTAL MISSION AND UNITARIAN WORKER'S UNION.

SIR,—May I be allowed through your columns to draw attention to the Conference

on 'Woman's Work, Religious and Social' which will be held on April 9, at Sheffield, during the Triennial Conference week.

We are desirous that it should be an eminently practical meeting, and hope that some of the women up and down the country who are doing such excellent service in religious and social work will make an effort to come to Sheffield and give us the benefit of their experience. Many Unitarian women are taking a leading part in Boards of Guardians, School Boards, on Charity Organisation, sanitary, preventive, provident, temperance work, etc., whose presence would be an aid and support.

So much has been done lately to consolidate and stimulate social endeavours by large organisations of women such as the 'National Union of Women Workers,' 'The Provident and Protective League,' 'The Women's University Settlements,' that it is well for all practical workers to consider from time to time how they can forward the interests of such societies, and how in turn they can obtain help from them. Moreover, it is most important to consider how religious work should be related to these large social movements.

Pure religion is at the root of all genuine social reform, and those who are silently helping to build up character in congregations and schools are also contributing a most important element to the social reform of the future. But is there not room also here to ask ourselves whether we have realised sufficiently the new spirit of the age, and whether the methods that did very well five and twenty years ago quite meet the mental and spiritual needs of the rising generation. Open council on some of these points would surely be profitable.

How many earnest silent workers there are in the Unitarian body toiling on from day to day under very discouraging circumstances and with a great sense of isolation, and yet they remain undaunted. It is such as these that the 'Workers' Union' desires to help.

We trust that the coming Conference will be an occasion for us all to gather that fresh 'courage and cheer which comes from opportunity of free interchange of experiences amongst a large number of fellow workers. Let us hope that this 'open council' may tend to help us to realise more fully that 'Union is strength.'

FLORENCE HILL (hon. sec.) Central Postal Mission and Unitarian Workers' Union.

MIDLAND CHRISTIAN UNION.

THE ANNUAL MEETINGS.

THE annual meetings of the Midland Christian Union were held in Birmingham, on Monday. The business meeting took place in the morning, at the Old Meeting Church, Bristol-street, the Rev. L. P. JACKS presiding.

The Committee, in their annual report, referred to the resignation of the office of president by the Rev. Joseph Wood, on his appointment as Tate lecturer at Manchester New College, and declared that the Union was under no ordinary obligation to Mr. Wood for his long, able, and unwearied services. The Committee considered the Union fortunate in having secured so able a successor as the Rev. L. P. JACKS, and looked forward, under his guidance, to a period of undiminished, rather increased, activity. The one notable piece of extension work in which the union had engaged of recent years was at Small Heath, and the Committee were now able to recommend a building scheme. It was proposed

to expend, in round figures, £3000, including the cost of the site, which had been secured at a cost of £480. The trustees of the Church of the Saviour, after the sale of their premises, generously placed £850 at the disposal of the Union for the new church, and the Small Heath friends had made themselves responsible for a further sum of £300. The amount now to be raised was, therefore, £1800. The Committee, after an experience of a year and a-half, were convinced that the appointment of the Rev. J. Harrison as missionary agent was entirely wise, and the committee hoped that at no distant date he would be set free for wider and more distinctively missionary work. Mr. Harrison had brought together a body of seventeen gentlemen and organised them into a Lay Preachers' Association, whose help during the year merited special recognition. With the wish to come into closer contact with the aided congregations, the Committee appointed the Rev. J. C. Street as visitor, and his reports revealed an amount of quiet, effective work in progress, of which it was a pleasure to hear. It was with great grief that the Committee recorded the death, after a long and faithful ministry in the Midlands, of the Rev. E. Odgers, F.G.S., in whom the congregation at Shrewsbury lost an earnest and devoted minister.

Detailed reports were given by the Rev. J. HARRISON and the Rev. J. C. STREET.

The accounts show an ordinary income for the year 1896 of £538, and an expenditure which left a balance of £121 to be carried forward.

The PRESIDENT, in moving the adoption of the reports, said that it had been held that rapid developments in the direction of Unitarianism in other quarters made their mission work needless. That movement, however, in his opinion, meant to them an opportunity and a call of duty. There was the opportunity. As for the need, while the movement of thought, so far as it was a movement of thought, was in their direction there was another movement which was not a movement of thought at all, but rather a movement of anti-thought, which was taking place on an even larger scale than that of the movement of thought itself. Their president of last year (the Rev. Joseph Wood) warned them against the tremendous recrudescence of forces antagonistic to their ideas that had recently taken place, against the revival of militant sacerdotalism which made their protest increasingly needful. The need was greater to-day than it was twelve months ago. In proof of that he appealed—in no controversial spirit—to recent developments in the sphere of education. As to the origin of the Education Bill now before Parliament, there might be some difference of opinion, but there were many who believed that the origin lay in clerical pressure and clerical ambition. The inference was that they must expect in the near future a further development of clerical aims and a still stronger assertion of priestly authority. What priestly ambition meant in a small country town might be studied with very great effect at the present time in Evesham. One of the ways in which the Midland Christian Union could help them was in organising and economising the preaching powers of their ministers. Speaking generally, he believed that he was strictly within the mark in saying that no man could go on for a long term of years producing two sermons a week without forfeiting his chance of doing full justice to his powers, doing his health irreparable injury, and bringing his creative power when he had reached the age of fifty into the condition of a squeezed-out sponge. He said this with a certain amount of deference in the

presence of brethren who had reached the age of fifty without having experienced such results, but these were the exceptions; they were simply the survivors of a process which had done great injury to others. To take a young man just out of college, and expect him to produce two sermons a week regularly all the year round, was to set that young man to dig his grave in more senses than one; and the more gifted the man the greater the damage done. James Martineau would never have been the man he had been if in his youth he had been expected to fulfil the demands now made upon young ministers. If the laity only knew what these demands meant: if they understood the degree of mental anxiety involved—mental anxiety which was almost enough sometimes to kill the spiritual life—he was quite sure the demands would not be made. He suggested that a return to the more frequent exchange of pulpits that prevailed in the past might be beneficially brought about by the Union.

Mr. G. TITTERTON seconded the motion, which was carried unanimously.—The officers of the Union having been re-elected,

The Rev. J. WOOD moved a resolution adopting the scheme for building a church in the Waverley-road, Small Heath, the contract to be signed on the fund reaching £2000. Mr. T. H. FORRESTER seconded the motion, which was carried unanimously.

In the afternoon the Rev. A. N. BLATCHFORD preached in the Old Meeting Church, the preliminary service being conducted by the Rev. JOSEPH WOOD.

PUBLIC MEETING.

In the evening a public meeting was held in the Town Hall. Sir J. T. BRUNNER, M.P., presided, and in his opening address, referring to the Education Bill, said that up to 1870 the training of the young was left to the Churches; and with what result? Looking back a generation from 1870 they found, it was true, a record of progress in some directions—they found that through the influence of peace and Free Trade our people were better fed and better clothed; but yet there was from beginning to end of that generation an 'awful residuum,' which did not appear to be touched by the work of the churches. Crime had not diminished, pauperism hardly diminished, and the Church had made no visible impression on these two social flaws. He quoted from Sir John Lubbock's 'Use of Life' to show that after the influence of the Education Act of 1870 began to be felt, there was a steady decrease both in crime and pauperism. Altogether under these two heads there had been a saving to the nation of twelve millions sterling, which was very much more than we spent on the national education. As the result of the Act, too, we had increased honesty, prosperity, and chastity. Were they not bound stoutly to maintain that it still remained the duty, and ever would remain the duty, of the nation to educate its own children? They, as Unitarians, were bound to repudiate the infamous charge against their common schools that they were Godless; and they claimed that, of the two systems, the one controlled by sectarians and the other by the nation, the latter was far, and very far, more Christian.

The Rev. J. C. STREET moved a resolution congratulating the Union on the work of the past year. He said that not one of the churches was weaker than a year ago, but all of them were stronger. He should like to know what Evangelical Council could make such a statement.

The Rev. DENDY AGATE seconded the motion, which was passed.

THE Rev. L. P. JACKS next proposed:

That this meeting of the subscribers and friends of the Midland Christian Union rejoices in the success of the services at Small Heath, and, feeling that the time has fully arrived when the congregation should be provided with a suitable and permanent home, commends the building fund now started to the generous support of the churches.

Mr. W. BLAKE ODGERS, Q.C., seconded the motion, and it was supported by Mr. T. W. RYLAND, and carried.

Mrs. OSLER moved:—

That no Bill dealing with elementary schools can be satisfactory to the Free Churches which does not secure for Board schools an equal share with Denominational schools in any increased aid from Government, which does not provide for some measure of local representative control in the management of all schools receiving the Government grant, and which does not secure teachers from theological tests as a condition of employment.

The Rev. R. A. ARMSTRONG seconded the proposal, and it was passed.

A vote of thanks to the chairman, moved by Lieut.-General PHELPS, closed the meeting.

During the evening a choir, under the conductorship of Mr. G. Halliley, sang several anthems. Mr. A. J. Cotton presided at the organ.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Tuesday Morning.]

Aberdeen.—Eight Popular Sunday evening services, under a grant from the McQuaker Trust, have been arranged to be held in the New Trades' Hall. The first two have taken place. Unfortunately the weather was bad, but there was a congregation of 400 on both occasions. The Rev. Alex. Webster conducted the service, and took his subjects from the poems of Burns. The annual soirée of the congregation took place on March 15th in the Northern Friendly Society's Hall. There was a crowded and enthusiastic attendance. Addresses were given by Revs. A. Webster, Henry Williamson, Dundee; and Andrew Doak, Trinity Free Church, Aberdeen (a nephew of the late Wm. McQuaker). Mr. Doak gave a very sympathetic address. The announcement of the offer of £500 by the McQuaker trustees for the erection of a new church was received with great applause. An excellent programme of music was gone through.

Ashton-under-Lyne.—The first of a course of lectures on Unitarianism was delivered by Rev. Frank Walters on Sunday evening last, in the Mechanics' Institute, his subject being 'What the Unitarian Church stands for.' The hall was crowded. The lecture was highly appreciated, and the singing of the hymns, hearty.

Belfast: Mountpottinger.—On Sunday, the 7th instant, a special service was held in commemoration of Master Richard Frederick Davidson (second son of Mr. Samuel Davidson, of Seacourt, Bangor) and Miss Bessie Orr, of 186, My Lady's road. The church was filled on the occasion. The Rev. W. J. Davies delivered an appropriate sermon on the text, 'Let me die the death of the righteous, let my last end be like his.' At the close of his discourse, Mr. Davies alluded to the many noble qualities of the two young people, and expressed words of sympathy with the parents in their bereavement. Mr. Wood, the organist, played the 'Dead March in Saul' after the sermon.

Bolton: Bank-street.—On Sunday evening, the Rev. C. J. Street preached a vigorous sermon on 'England's Message to Crete.' He said there was now a great opportunity for national sin or national honour, and he asked them to let their voices be raised on the side of justice and freedom. A memorial to Lord Salisbury on the subject, in terms similar to those quoted in our columns, was subsequently signed for presentation.

Burnley.—We have received a copy of the annual report of the committee of the Trafalgar-street Church, from which it appears that the number of members on the roll at the beginning of last year was 160, and at the end 172 members. The average attendance was 104 against 88·27 in 1895.

The visit of the Rev. George Walters, of Sydney, New South Wales, the anniversary services, the school sermons, by Mrs. L. Ormiston Chant, the induction and welcome of the Rev. A. Cobden Smith, and the large accession of new members, amongst them Lady O'Hagan and her family, and Mr. Samuel Holden, are specially mentioned. A new departure amongst the friends in Burnley-lane is noticed. Five cottage services have been held, conducted by the Rev. Thomas Leyland, the Rev. W. L. Tucker, M.A., and the minister. Several successful tea parties have been held, and the ladies have thrown themselves with zeal into bazaar work. There is every reason to anticipate that in the near future regular Unitarian services may be commenced in that populous portion of the borough. The school committee reports that the number of scholars now on the books is 205. The committee are pleased to see the increased attendance and growing enthusiasm manifested in the work of the school during the closing months of the year. The signs are very hopeful, and there is every reason to believe that, with perseverance and consecration to duty on the part of the teachers and officials, the ground which has been lost during the past few years may be rapidly regained.

Dover.—Under the auspices of the Guild of Good Fellowship, a most delightful lecture was delivered by the Rev. S. Fletcher Williams at the Union Hall, on March 15, on 'Longfellow: The Man and the Poet.' A hearty vote of thanks to the lecturer was proposed by G. Chitty, Esq., seconded by R. Braithwaite, Esq., B.A., and carried by applause.

Edinburgh.—On Monday evening Dr. Mellone delivered a lecture on the 'Imagination of Childhood,' in the hall of St. Mark's chapel. The lecturer interspersed his remarks with numerous anecdotes. Unfortunately, owing to the inclemency of the evening, the audience was rather small, but appreciative.

Elland.—On Saturday last we had a public tea and meeting welcoming the Rev. James Taylor (the newly appointed minister) and Mrs. Taylor. At the Meeting in the Chapel, the Rev. A. Chalmers of Wakefield presided and the following ministers were present and took part in the proceedings, the Revs. E. C. Jones, M.A., Bradford; J. G. Slater, Pudsey; W. H. Eastlake, Idle; R. Balmforth, Huddersfield; G. H. Green, Lydgate; J. Pearson, Oldham; J. Cook, Horbury (Congregational); Scott Coates, Elland (Congregational). There were friends from Pepperhill Congregation also present and several ministers wrote wishing Mr. and Mrs. Taylor every success. The Chairman gave an interesting address which was followed by giving a hearty welcome to Mr. and Mrs. Taylor to Elland, and speeches by several of the ministers named and Mr. Henry Dyson and Mr. Sagar, Halifax. Mr. Taylor replied. Musical selections added to the enjoyment of a most pleasant evening.

Flowerly Field.—On Sunday, March 14, the annual Sunday-school sermons were preached in this church by the Rev. R. A. Armstrong, B.A., of Liverpool. There was a very good attendance both morning and evening, and the collections amounted to over £22. On Saturday evening the 13th inst., a social party was given by the elder scholars and teachers to welcome Mr. Armstrong amongst us. The chair was taken by the minister, Rev. W. L. Tucker, M.A. The gymnastic class gave a drill performance which reflected great credit on their leader. A good musical programme was also enjoyed by all present. Mr. James Broadbent, organist of the church, accompanied and gave a pianoforte solo. Mr. Armstrong addressed the meeting on the advantages of systematic reading; his address will long be remembered by those privileged to hear him.

Glasgow: South St. Mungo-street.—The annual congregational soirée was held on Friday evening, the 12th inst. Mr. William Wilson occupied the chair. There was an attendance of about 120. Short addresses were given during the evening by the chairman, the Rev. A. Lazenby, and Mr. Jas. Graham, of St. Vincent-street Church, Mr. Thomas Thompson, chairman of committee, and Mr. Jas. Russell, one of the oldest members of the church. Mr. Lazenby, in the course of his remarks, eulogised Mr. Wilson as an earnest worker and preacher. The choir, under the leadership of Mr. Anderson, gave musical selections, and the Misses McGie and Wilson, from St. Vincent-street, assisted.

Gloucester.—At the Barton-street Literary and Social Union, on Wednesday week, the Rev. G. W. Lewin, of Cheltenham, delivered a highly-interesting and amusing lecture on Samuel Pepys and his Diary. The lecturer sketched, and pithily commented upon, the life of the famous diarist, and gave copious and well-arranged extracts from the diary. The chair was taken by Mr. C. W. Washbourne, who, at the conclusion of the lecture, proposed a vote of thanks to Mr. Lewin, which was

seconded by Rev. Walter Lloyd and carried unanimously.—At a meeting of citizens held at the Guildhall on Thursday week, the Mayor presiding, it was unanimously resolved that a public free library should be erected in Gloucester as a permanent memorial of the Queen's long reign. We hope the necessary subscriptions will be forthcoming.

Hastings.—The Rev. S. Gardner Preston has just been elected member of the School Board in this town.

Hunslet.—On the 11th inst. the young people of this Sunday-school gave their operatic concert, entitled, 'The Land of Romance,' at the Hunslet Workhouse, to the great delight of the inmates, both young and old.

King's Lynn (Resignation).—We understand that the Rev. U. V. Herford has resigned the charge of this congregation.

Liverpool.—At a largely-attended meeting of the Liverpool Sunday-school Society, held at the Unitarian Institute, the following resolution was unanimously passed:—'This general meeting of the Liverpool Sunday-school Society, representing the teaching and governing bodies of the various Unitarian and non-subscribing Sunday-schools of Liverpool and district, desires most earnestly to protest against the Voluntary Schools Bill which is at present before the House of Commons. It can see no finality in a measure which further endows a religious denomination from the public funds, and provides no adequate guarantee either of educational efficiency or of public control. This society entirely dissents from the theory of sectarian endowment implied in the Government Bill; and would respectfully urge that distinctive religious formularies should be taught by the churches and Sunday-schools of the various denominations concerned in their own establishments, to their own children, and at their own cost.'

London: Edgware-road Domestic Mission.—On Sunday, March 23, the new mission buildings in Bell-street, Edgware-road (which replace the Capland-street premises) will be opened by a service conducted by the Rev. Professor J. Estlin Carpenter. Further meetings will be held on the Monday and Wednesday following. Lord Battersea will preside, and Mr. C. H. Hopwood, Q.C. (Recorder of Liverpool) is among the speakers announced for the Wednesday meeting.

London: Hackney.—The annual meeting of the New Gravel Pit congregation was held on Sunday morning, March 14, when the committee's report and the treasurer's accounts were presented and adopted. In his remarks, the treasurer, Mr. W. C. Clennell, took a hopeful view of the prospects of the congregation, and drew attention to the large amount of useful work the several institutions connected with the church were doing. After the resolutions appointing the officers and committee for the current year had been carried, and after a cordial vote of thanks had been passed to the minister, the Rev. S. F. Williams, a resolution condemning the use of the British Fleet against Greece and the Cretans was carried.

London: Kentish Town.—At the meeting of the Clarence-road Social Institute on Thursday last week, the Rev. A. Farquharson in the chair, the Hon. Kathleen O'Hagan delivered a very interesting lecture upon 'The Life Ideals of Mary Carpenter.' Briefly sketching her youth, the lecturer traced the outlines of her life-work to the inspiring influences of her father's (Dr. Lant Carpenter's) home and friends, one of whom, Dr. Tuckerman, gave a definite direction to her philanthropy by drawing her attention, in one of the numerous walks which they took together, to a street arab, and remarking that he and such as he should be tracked to their homes. Mary Carpenter was not slow to grasp the hitherto neglected fact that the real hope of the social improvement of the criminal classes lay in dealing with the child rather than with the parent. The success of her labours led to the larger enterprises of her life; and it is to her efforts mainly that the Industrial Reformatory of to-day is due. Strong, yet gentle, with knowledge, yet simple, with the faith of an apostle and the courage of a pioneer, full of sympathy for humanity, but an abomination of vice in every form, imbued with practical wisdom and unswerving faith, she became the great authority on social reform. At the age of sixty, when most people think rather of rest than of fresh labours, Mary Carpenter went to India no less than three times, to begin there the upraising of Hindoo women through improvement in their education. Perhaps none but she could so well begin such a work, but many might carry it on, and vitalise her great conception, that even the least of these waifs and strays has a claim to consideration by the community of which, after all, they form a part. Some reminiscences of Mary Carpenter were referred to in the course of a short discussion, and Miss O'Hagan was heartily thanked for her excellent lecture.

London: Mansford-street.—The annual meeting, which was well attended, was held on Wednesday, being preceded by tea. Mr. J. F. Schwann, President of the British and Foreign Unitarian Association, presided. Mr. S. W. Preston read the General Committee's report; Mr. J. R. Holland, the financial report; Mr. Classon Drummond and Mr. J. G. Foster read the report and financial statement of the Chapel Committee; and the Rev. W. G. Cadman read his own report as minister. From these reports it appeared that the Church and Mission is doing an excellent work, and that it is well staffed with helpers. Through the kindness of an anonymous friend, the chapel has been thoroughly cleaned and decorated, and now presents a most attractive appearance. Owing chiefly to the necessity of outlay on outside painting and sanitary work, there is a deficit of about £50 on the general account. There has been a marked increase in the numbers attending the Sunday-school and a slight increase in the congregations. A pleasing feature has been the enrolment of six teachers who were former scholars, all the classes being now provided for. The other beneficent agencies of the Mission include Provident Society Visitations (512 depositors), Savings banks, Convalescent relief, Debating society, Sewing classes, Gymnastic classes, Mothers' Meetings, Drill classes, Swimming club, Guild and Band of Hope, etc. Four Lantern Lectures, on the plan recommended by the Rev. J. J. Wright in THE INQUIRER, have been held, and a repetition is looked forward to. The Chairman in proposing the adoption of the reports conveyed the hearty good wishes both of the Association and of the distant London congregation to which he belonged. He specially commended the Provident Society work, which was, he held, highly beneficial work. If large numbers did not flock to their meetings, they must not be discouraged, for to be a Unitarian implied a certain exceptional independence of character; and they must be the more vigorous the less popular they were. He was particularly glad to see the young people gathering round the minister, and he trusted they would all go on to increasing success. The Rev. W. Copeland Bowie seconded the resolution, which was carried. Mr. E. B. Squire proposed, and Mr. G. Foster seconded a resolution of sympathy and respect for the Rev. C. L. Corkran, whose infirmities had caused his resignation of his seat on the Committee after many years' service. The resolution was carried by a standing vote of the whole meeting. The Rev. Dr. Herford cordially moved, and the Rev. L. J. Jones seconded a vote of good wishes to the minister, and this was duly acknowledged. The committee and officers were then elected, and a vote of thanks to the Chairman concluded a very encouraging meeting.

Macclesfield (Resignation).—The Rev. Joseph Freeston, who is retiring from the active ministry in which he has been engaged nearly forty years, has announced his resignation of the pulpit from May next.

Manchester: Oldham-road.—The Rev. W. E. Atack has been invited to take charge of the congregation here for three months, beginning with the first Sunday in May.

Portsmouth: High Street.—In common, no doubt, with the great majority of our churches throughout the country, our congregation here feel very strongly against the Government in connection with the unjust and obnoxious proposals contained in the Education Bill now being forced through Parliament; and also against the offhand and unconstitutional treatment which the representatives of the people in the House of Commons are now receiving from the autocratic leader of the House. A memorial of protest was, therefore, forwarded to the Government a few weeks since, and on Sunday evening last another memorial was unanimously agreed to and has since been forwarded to Lord Salisbury, expressing great regret that our English ships were allowed to take part in the recent bombardment of the Cretans at Canea, and strongly urging that both the moral and material forces of England should be engaged on behalf of—and not against—any people who were trying to throw off the murderous yoke of the Turk.

Rotherham.—On Thursday evening last week, the Rev. A. Harvie gave a lecture before the members of the Church of Our Father Literary and Social Union, on 'The Biglow Papers,' in the schoolroom, Down's-row. The Rev. William Stephens (pastor) presided over a moderate attendance. Mr. Harvie gave a detailed criticism of the 'Papers,' which was thoroughly enjoyed.

South Shields.—On Thursday evening, March 11, the Rev. Frank Walters delivered his lecture, entitled 'The Humour of Shakspeare,' in the Unitarian Church, to an audience that thoroughly appreciated the masterly way in which Mr. Walters treated his subject. The chair was occupied by his

worship the mayor, J. Bowman, Esq., J.P. On the motion of the Rev. Joseph Geary, the lecturer and the mayor were cordially thanked. The proceeds, over £5, were for the church funds.

Sunderland.—On Tuesday, March 9, Mr. J. G. Stirling gave a lecture on 'Life in Palestine when Jesus lived,' illustrated with lime-light views. The mayor (Alderman Burns) presided. During the evening appropriate anthems were sung by the Villiers-street Institute choir, solos by Miss Stirling; and Mr. Broadbent and Miss Paty Broadbent gave recitations. The proceeds were in favour of the Eye Infirmary.

Taunton.—In the twenty second annual report of the Mary-street Memorial Day Schools, the subscribers and friends are warmly congratulated on the fact that each department of the schools has just been awarded the highest possible grant for the past year.

Whitechurch (Resignation).—The Rev. George Eyre Evans has intimated to the congregation of the Church of the Saviour his resignation of the pulpit which he has held since 1889. Mr. Evans does not desire other settled charge, but intends to devote his time more fully to those various historical and antiquarian researches which have long claimed attention at his hands. His forthcoming volume on the churches in the National Conference, at which he has worked for the last ten years, will be in the subscribers' hands in a few weeks.

Woolwich.—On Monday evening the Rev. S. Fletcher Williams, of Hackney, gave an interesting and eloquent lecture in the Masonic Hall, Plumstead, on 'Longfellow: The Man and the Poet.' The lecture was heartily enjoyed by a very good audience. In replying to a vote of thanks, moved by the Rev. L. Jenkins Jones, Mr. Williams expressed his gratification at the life and vigour of the Woolwich movement, in which he had the pleasure of conducting the first service in 1894, and congratulated the congregation on the near approach of the time when they would meet in a building of their own in an excellent situation. Both the lecture and the cheery words of the rev. gentleman, who has preached and lectured several times in Woolwich, gave great encouragement to the numerous friends present.

York.—The annual meeting of members was held in the Kenrick Rooms on Sunday last after evening service. The treasurer's statement and committee's report, the latter dealing fully with the events of the past year, were passed by a large majority. The former officers and committee, with some slight changes in the details, were again elected. A vote of thanks to the chairman concluded the meeting.

To CORRESPONDENTS.—Some of our friends have not noticed that we must decline to insert letters unless fully signed. We are at all times obliged by considerations of space to make a selection among the letters sent for publication. Letters, etc., received from H. Y.; R. B.; W. L. T.; H. S.; W. M.; R. W.; H. S.; S. H. M.; T. M.

OUR CALENDAR.

SUNDAY, MARCH 21.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M., Rev. W. CHYNOWETH POPE; and 7 P.M., Rev. W. COPELAND BOWIE, M.L.S.B.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.
Forest Gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. W. HOLMSHAW.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., Rev. W. G. TARRANT, B.A.; and 7 P.M., Rev. S. FLETCHER WILLIAMS—'Health and Religion.' Special musical service. Selections from Mendelssohn.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D.
Highgate Hill, Unitarian Christian Church, 11 A.M., Rev. R. SPEARS; and 7 P.M., Rev. W. G. MARSDEN.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. R. J. PLATER.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M., 'Transmuted Energy'; and 7 P.M., 'The Rainbow,' Rev. A. FARQUHARSON.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE; Evening, 'Theism.'

Lewisham, Unitarian Christian Church, High-street, 7 P.M., Rev. W. CHYNOWETH POPE, 'Character versus Circumstance.'
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., Rev. P. H. WICKSTEED, M.A., 'Time and Eternity'; and 7 P.M., Rev. H. RAWLINGS, M.A., 'Lessons from Lamennais.'
Mansford-street Church and Mission, Bethnal Green 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M., Rev. G. CARTER; and 6.30 P.M., Mr. E. C. SAPHIN.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON; Evening lecture, 'Ignatius Loyola'; 3 P.M., Children's Service.
Stamford-street, Blackfriars-road, 11 A.M., 'The Messiah Predicted'; and 7 P.M., 'The Beautiful,' Mr. J. EADS HOW.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M. Wandsworth, Unitarian Christian Church, East-hill, 11 A.M., Rev. S. FLETCHER WILLIAMS; and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M. Rev. Dr. MUMMERY.
Woolwich, Masonic Hall, Anglesey-road, Plumstead, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. CHARLES HARGROVE, M.A.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. WM. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. R. COWLEY SMITH.
CANTERBURY, Blackfriars, 11 A.M.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Natural History Museum, Lismore-rd., 11 A.M. and 6.30 P.M., Rev. J. M. WHITEMAN.
GRAVESEND, Medical Hall, Milton-street, 6.30 P.M., Rev. G. CARTER, 'Paul's Unitarian Sermon.'
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS, M.A.
HULL, Park-street Church, 10.45 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. J. B. LLOYD.
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN; Evening Sermon: 'The "Following" of Christ.'
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
MANCHESTER, Upper Brook-street Free Church, 10.45 A.M. and 6.30 P.M., Rev. C. PEACH.
NEWPORT, I.W., Unitarian Christian Church, High-street, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UFTON, B.A., B.Sc.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 11 A.M. and 7 P.M., Rev. T. R. SKEMP.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. D. AMOS.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLSBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-rd., 11 A.M. and 6.30 P.M.
WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. T. R. ELLIOTT.

CAPE TOWN, Free Protestant Unitarian Church Houu-street, 6.30 P.M., Rev. D. P. FAURE.

SOUTH-PLACE ETHICAL SOCIETY,
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SUNDAY, MARCH 21, at 11.15 A.M., DR. MONCURE D. CONWAY, 'Jesus converted by Paul.'

BIRTHS.

HARVIE—On the 14th inst., the wife of Rev. A. Harvie, of Manchester, of a daughter.
MORLEY—On the 16th inst., at 47, Broadhurst Gardens, N.W., the wife of Henry Forster Morley of a son.
TEASDALE—On March 13th, 1897, at Wolverhampton, the wife of Walter L. Teasdale of a son.

MARRIAGE.

KENRICK—NETTLEFOLD—On the 10th inst., at the Church of the Messiah, Birmingham, by the Rev. L. P. JACKS, M.A., J. Archibald Kenrick, eldest son of J. Arthur Kenrick, of Berrow Court, Edgbaston, to Grace, daughter of the late E. J. Nettlefold, of Highgate, London, and of Mrs. Nettlefold, Hallfield, Edgbaston.

DEATHS.

JAMES—On March 10th, Sarah James, widow of late Charles Herbert James, of Brynteg, Merthyr Tydfil, aged 80 years.
PRESTON—On the 13th inst., at Carson House, Church End, Finchley, Jane, wife of Joseph T. Preston, and daughter of the late John Classon, of Dublin, in her 76th year.—Cremated at Woking on Thursday, the 18th.
RUNDELL—On the 10th inst., at Dulwich, in his 81st year, William Westcott Rundell, formerly of Devonport and Falmouth, and late of Liverpool.

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OLD MEETING, SIDMOUTH.

The Committee of this Chapel make an earnest APPEAL to the Unitarian public for assistance. The ceiling of the Chapel is in an unsafe condition, and has to be entirely replaced, and sundry other repairs are also necessary. The congregation is at the same time desirous of building a Schoolroom. There are 60 children in the Sunday-school, a very large number if the population of the town, about 3000, is taken into consideration. With greater accommodation this number would certainly increase, but at present the work is carried on under great difficulties, as the children have to be taught in the chapel and the small vestry.

FURTHER APPEAL.

It was estimated that £300 would do what is necessary, but since their first appeal the committee find that it might be possible to buy a small piece of land, and thus build a more commodious room. For this an additional £100 at the least would be required. The British and Foreign Unitarian Association has made the liberal promise of £25, when the work is well in hand; and if the generous assistance of their co-religionists be continued, the committee hope to obtain the whole sum required.

Donations will be gratefully received by the Treasurer, Miss BARMBY, Hill Foot, Sidmouth; and by Mrs. H. M. DARE, Cottymead, Sidmouth; and acknowledged in this paper.

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Meetings, etc.

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

The NEXT MEETING of the COUNCIL will be held at ESSEX HALL, on TUESDAY, MAY 4TH, 1897. The President, J. FREDERICK SCHWANN, Esq., J.P., will take the Chair at Four p.m. Any NOTICES OF MOTION by Members should reach me on or before April 25th.

In accordance with rules 11 and 19, I hereby give notice that any Member of the British and Foreign Unitarian Association is entitled to Nominate one or more Members for the COUNCIL or for the EXECUTIVE COMMITTEE for 1897—8. Such Nominations should be made in writing, and should reach me not later than Wednesday, March 31st, 1897.

W. COPELAND BOWIE, Secretary.
Essex Hall, London, March 18th, 1897.

THE SIXTH TRIENNIAL CONFERENCE

OF THE
Members & Friends
OF

UNITARIAN, LIBERAL CHRISTIAN,
FREE CHRISTIAN, PRESBYTERIAN, AND
OTHER NON-SUBSCRIBING
OR KINDRED CONGREGATIONS

WILL BE HELD AT

SHEFFIELD

ON THE
6, 7, 8, & 9 APRIL, 1897.

ORDER OF PROCEEDINGS.

TUESDAY.

Reception of Guests and Foreign Delegates.
Communion Service, conducted by the Rev. Brooke Herford, D.D., of London.

Religious Service conducted by Rev. C. H. Well-beloved. Sermon by the Rev. Stopford A. Brooke, M.A., LL.D.

WEDNESDAY.

Morning—Conference. Chairman, Harry Rawson Esq., J.P.

Readers of Papers, Rev. Joseph Wood and Rev. W. E. Addis, M.A. Subject, 'The Deepening of the Spiritual Life of our Churches.'

Afternoon—Conference. Chairman, Herbert Bramley, Esq.

Readers of Papers, (1) J. Cogan Conway, Esq., on 'Ministerial Superannuation'; (2) Rev. J. E. Manning, M.A., of Sheffield, on 'The Means of Recruiting our Ministry.'

Conversazione in the Mappin Art Gallery.

THURSDAY.

Morning—Conference. Chairman, Rev. Brooke Herford, D.D.

'What our Churches are actually doing in Mission Work,' with suggestions. Short reports by ministers and others.

Afternoon—Conference. Chairman, Jesse Hind, Esq.

Evening—Public Meeting in Albert Hall. Chairman, James R. Beard, Esq., Manchester.

Subject, 'Signs of Hope and Progress in the Religious Outlook of our time.'

Speakers—Rev. Brooke Herford, D.D., London; Rev. Wm. Binns, Blackpool; Rev. G. St. Clair, Cardiff; Rev. S. Fletcher Williams, London; and W. Blake Odgers, Esq., LL.D., Q.C.

FRIDAY.

Morning—Conference. Chairman, Grosvenor Talbot, Esq.

Paper by the Rev. Professor J. Estlin Carpenter, M.A., on 'The Place of Immortality in Religious Belief,' on which there will be no discussion.

[Unitarian Workers' Union Conference—Mrs. Manning, of Sheffield, in the chair. Women's Work, Religious and Social. (a) Agencies already existing; (b) How to make them effective.]

Afternoon—Conference. Chairman, James R. Beard, Esq.

Paper on 'International Arbitration,' by Hodgson Pratt, Esq., Chairman of the International Arbitration and Peace Association, etc.

Resolutions appointing Officers and new Committee for the next Conference, etc.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

SIMULTANEOUS COLLECTIONS

In support of the work of the Association will be held on SUNDAY, 21st MARCH, in the following places of worship:—

Liverpool—Renshaw-street Chapel.
" Hope-street Church.
" Ancient Chapel of Toxteth.
Southport—Portland-street Church.
Birkenhead—Charing Cross Church.

The Collection was taken at Warrington on 28th February last, and the Collection at Gateacre will be held later in the year.

The ANNUAL MEETING will be held on WEDNESDAY EVENING, 24th MARCH, at the Unitarian Institute, at 8 o'clock.

Reports of the work at Crewe, Bootle, and Liscard will be presented.

RICHARD A. ARMSTRONG, President.
RICHARD ROBINSON, Treasurer,
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B. P. BURROUGHS, Secretary,
19, Sweeting-street.

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The Rev.

STOPFORD A. BROOKE, M.A., LL.D.,

Will preach in the above Church

ON SUNDAY MORNING, 28TH MARCH.

Service at 11 A.M.

BLACKFRIARS MISSION, 33, NEW CUT, S.E.

The ANNUAL MEETING of Subscribers and Friends will be held on the Mission Premises, on THURSDAY, MARCH 25th.

The Rev. J. PAGE HOPPS will take the chair at 7.15 p.m. Tea and Coffee at 6.30.

PERCY PRESTON, Hon. Sec.

MARY-STREET MEMORIAL DAY SCHOOLS, TAUNTON.

A BAZAAR will be held on OCTOBER 13th and 14th next, to clear off a deficit in the School Account.

Donations, in money or goods, to the Bazaar Fund may be sent to

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The ANNUAL SERMON will be preached by the Rev. CHARLES PEACH, of Manchester, on SUNDAY, 30th MAY next. Service to begin at 3 p.m. Tea provided as usual at 6d. each.

PRELIMINARY NOTICE.

STAND UNITARIAN SUNDAY SCHOOL.

ANNUAL SERMONS will be preached, SUNDAY, JUNE 27th, 1897, by the Rev. W. COPELAND BOWIE, of London.

CROFT SCHOOL SERMONS, JUNE 20, 1897.

Preacher, Rev. JAMES CROSSLEY, Birkenhead.

MANCHESTER DISTRICT ASSOCIATION OF PRESBYTERIAN AND UNITARIAN CHURCHES.

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MANSFORD-STREET CHURCH AND MISSION.

RESOLUTIONS PASSED AT THE EIGHTH ANNUAL MEETING.

At the EIGHTH ANNUAL MEETING, held at Mansford-street, on WEDNESDAY MARCH 17th, 1897, J. F. SCHWANN, Esq., J.P., in the Chair, the following Resolutions were passed:—

1.—Moved by the CHAIRMAN, seconded by Rev. W. C. BOWIE—

'That the reports now read be received, adopted, and printed for circulation, under the direction of the Committee.'

2.—Moved by Mr. E. B. SQUIRE, seconded by Mr. GEO. FOSTER—

'That the Subscribers and Friends of the Mansford-street Church and Mission desire to express their great sympathy with Mr. Corkran in his inability to continue on the Committee, and at the same time to acknowledge his great services to mission and philanthropic work in the East of London, and they trust that, though no longer a member of the Committee, he will still be able to advise them, and give them the benefit of his great experience.'

3.—Moved by Rev. Dr. HERFORD, seconded by Rev. L. JENKINS JONES—

'That this meeting has heard with interest the various reports presented to it, and trusts that the Rev. W. G. Cadman and those working under his direction may continue to labour with increasingly successful results.'

4.—Moved by Mr. CHARLESWORTH, seconded by Rev. W. G. TARRANT—

'That the following ladies and gentleman be the Committee and Officers for the ensuing year, viz.:—Mrs. Sadler, Mrs. E. B. Squire, Mrs. E. F. Grundy, Miss L. Jones, Miss I. Scott, Rev. Dr. Herford, Rev. S. Fletcher Williams, Messrs. Clark, Foster, R. Grundy, Heald, Edwin Lawrence, M.P., David Martineau, Russell Scott, and E. B. Squire. Treasurer, Mr. J. R. Holland; Secretaries, Mr. S. W. Preston and Mr. J. Classon Drummond.'

5.—Moved by Mr. S. W. PRESTON, seconded by W. J. CLARK—

'That the best thanks of this meeting be given to J. F. Schwann, Esq., for his great kindness in taking the chair this evening.'

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